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NEW TESTAMENT ABSTRACTS

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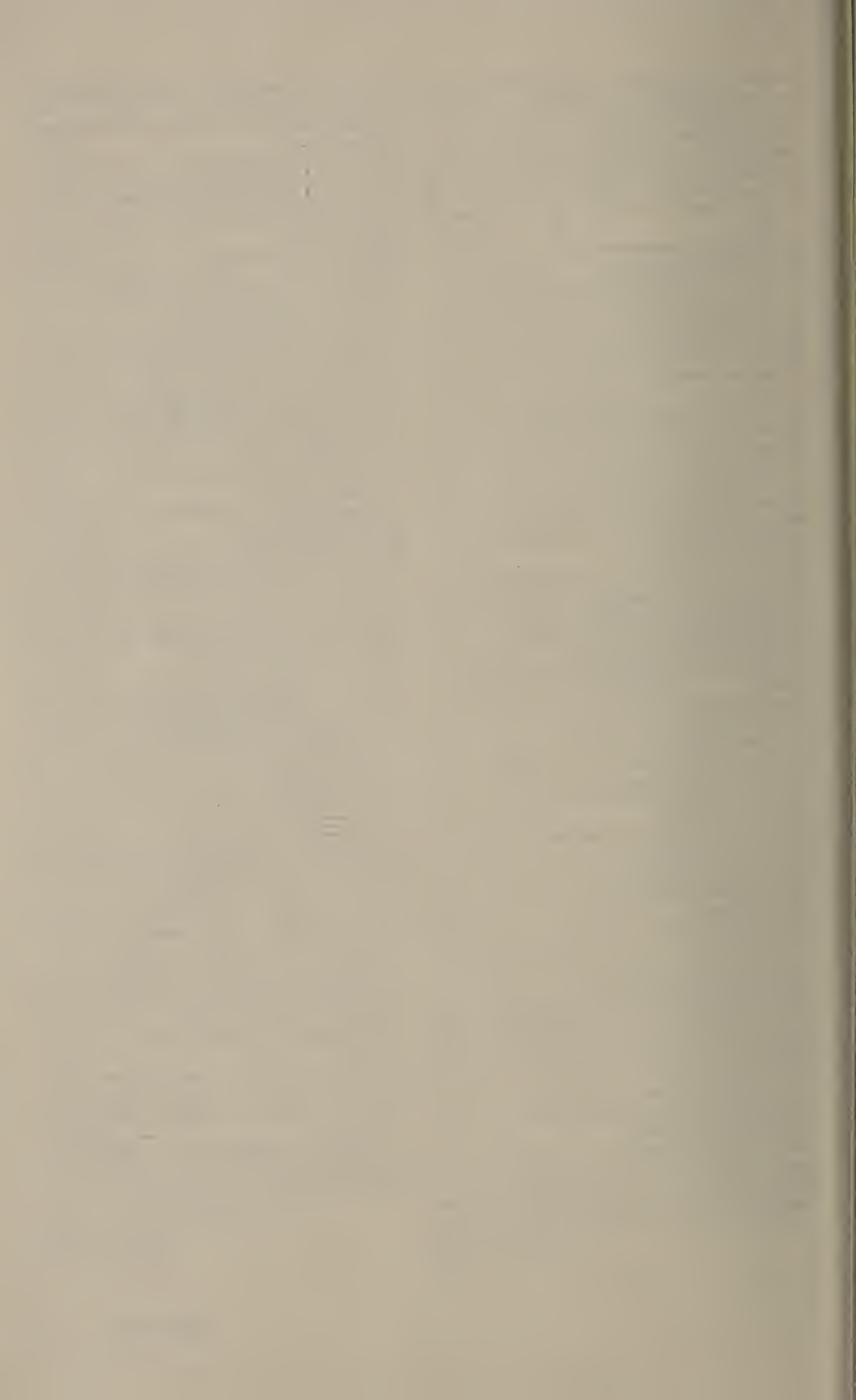
LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

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|--|---|
| Aegyptus (Milan) | Christianity Today (Carol Stream, IL) |
| African Ecclesiastical Review (Eldoret, Kenya) | Christian News from Israel (Jerusalem) |
| Africa Theological Journal (Arusha, Tanzania) | Churchman (London) |
| American Benedictine Review (Atchison, KS) | Ciudad de Dios (Madrid) |
| American Journal of Archaeology (New York) | Civiltà Cattolica (Rome) |
| Analecta Cracoviensia (Cracow) | Clergy Review (London) |
| Andrews University Seminary Studies (Berrien Springs, MI) | Collationes (Brugge) |
| Angelicum (Rome) | Collectanea Theologica (Warsaw) |
| Anglican Theological Review (Evanston, IL) | Colloquium (Auckland/Sydney) |
| Annual of the Japanese Biblical Institute (Tokyo) | Communio (Seville) |
| Annual of the Swedish Theological Institute (Jerusalem) | Communio Viatorum (Prague) |
| Antonianum (Rome) | Concilium (New York) |
| Archiv für Liturgiewissenschaft (Regensburg) | Concordia Journal (St. Louis, MO) |
| Ashland Theological Bulletin (Ashland, OH) | Concordia Theological Quarterly (Fort Wayne, IN) |
| Augustinianum (Rome) | Cristianesimo nella Storia (Bologna) |
| Australasian Catholic Record (Manly, NSW) | Crux (Vancouver, BC) |
| Australian Biblical Review (Melbourne) | Currents in Theology and Mission (St. Louis, MO) |
| Bangalore Theological Forum (Bangalore) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Benedictina (Rome) | Deltion Biblikon Meleton (Athens) |
| Bibbia e Oriente (Genoa) | Diakonia (Vienna) |
| Bibel und Kirche (Stuttgart) | Dialog (St. Paul, MN) |
| Bibel und Liturgie (Klosterneuburg) | Didaskalia (Lisbon) |
| Biblebhashyam (Kottayam, Kerala, India) | Direction (Fresno, CA) |
| Bible Today (Collegeville, MN) | Divinitas (Vatican City) |
| Bible Translator (London) | Divus Thomas (Piacenza) |
| Biblia Revuo (Ravenna) | Doctor Communis (Vatican City) |
| Biblica (Rome) | Doctrine and Life (Dublin) |
| Biblical Archaeology Review (Washington, DC) | Downside Review (Bath) |
| Biblical Archeologist (Cambridge, MA) | Duke Divinity School Review (Durham, NC) |
| Biblical Research (Chicago) | Ecumenical Review (Geneva) |
| Biblical Theology Bulletin (Albany, NY) | Ecumenist (New York) |
| Bibliotheca Orientalis (Leiden) | Église et Théologie (Ottawa) |
| Bibliotheca Sacra (Dallas, TX) | Encounter (Indianapolis, IN) |
| Biblische Zeitschrift (Paderborn) | Ephemerides Carmeliticae (Rome) |
| Bijdragen (Amsterdam/Heverlee) | Ephemerides Liturgicae (Rome) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Ephemerides Mariologicae (Madrid) |
| Bulletin du Centre Protestant d'Etudes (Geneva) | Ephemerides Theologicae Lovanienses (Louvain-Leuven) |
| Bulletin of the American Schools of Oriental Research (Cambridge, MA) | Epworth Review (London) |
| Bulletin of the International Organization for Septuagint and Cognate Studies (Athens, GA) | Erbe und Auftrag (Beuron) |
| Bulletin of the John Rylands University Library of Manchester (Manchester) | Escritos del Vedat (Torrente) |
| Burgense (Burgos) | Esprit et Vie (Langres) |
| Cahiers de Joséphologie (Montreal) | Estudios Bíblicos (Madrid) |
| Cahiers du Cercle Ernest-Renan (Paris) | Estudios Eclesiásticos (Madrid) |
| Calvin Theological Journal (Grand Rapids, MI) | Estudios Franciscanos (Barcelona) |
| Catholica (Münster) | Études (Paris) |
| Catholic Biblical Quarterly (Washington, DC) | Etudes Théologiques et Religieuses (Montpellier) |
| Catholic Theological Society of America Proceedings (New York) | Euntes Docete (Rome) |
| Center for Hermeneutical Studies Protocol Series (Berkeley, CA) | Evangelical Quarterly (Aberdeen) |
| Chicago Studies (Mundelein, IL) | Evangelische Theologie (Munich) |
| | Expository Times (Banstead, Surrey) |
| | Foi et Vie (Paris) |
| | Freiburger Zeitschrift für Philosophie und Theologie (Fribourg) |
| | Furrow (Maynooth) |
| | Geist und Leben (Munich) |

- Gereformeerd Theologisch Tijdschrift (Amsterdam)
 Grace Theological Journal (Winona Lake, IN)
 Greek Orthodox Theological Review (Brookline, MA)
 Greek, Roman and Byzantine Studies (Durham, NC)
 Gregorianum (Rome)
 Harvard Theological Review (Cambridge, MA)
 Hebrew Union College Annual (Cincinnati, OH)
 Henoah (Turin)
 Herder Korrespondenz (Freiburg)
 Heythrop Journal (London)
 History of Religions (Chicago)
 Hokhma (Lausanne)
 Homiletic and Pastoral Review (New York)
 Horizons (Villanova, PA)
 Horizons in Biblical Theology (Pittsburgh, PA)
 Immanuel (Jerusalem)
 Indian Journal of Theology (Calcutta)
 Indian Theological Studies (Bangalore)
 Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
 International Catholic Review/Communio (Spokane, WA)
 Internationale Katholische Zeitschrift/Communio (Cologne)
 Internationale Kirchliche Zeitschrift (Bern)
 Interpretation (Richmond, VA)
 Irénikon (Chevetogne)
 Irish Biblical Studies (Belfast)
 Irish Theological Quarterly (Maynooth)
 Israel Exploration Journal (Jerusalem)
 Istina (Paris)
 Jahrbuch für Antike und Christentum (Münster)
 Jeevadhara (Kottayam, Kerala, India)
 Jewish Quarterly Review (Philadelphia)
 Journal for the Study of Judaism (Leiden)
 Journal for the Study of the New Testament (Sheffield, UK)
 Journal for the Study of the Old Testament (Sheffield, UK)
 Journal of Biblical Literature (Chico, CA)
 Journal of Ecclesiastical History (London)
 Journal of Ecumenical Studies (Philadelphia)
 Journal of Hellenic Studies (London)
 Journal of Jewish Studies (Oxford)
 Journal of Near Eastern Studies (Chicago)
 Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
 Journal of Religion (Chicago)
 Journal of Religious Studies (Cleveland, OH)
 Journal of Roman Studies (London)
 Journal of Semitic Studies (Manchester)
 Journal of the American Academy of Religion (Chico, CA)
 Journal of the American Oriental Society (New Haven, CT)
 Journal of the Evangelical Theological Society (Wheaton, IL)
 Journal of the Interdenominational Theological Center (Atlanta, GA)
 Journal of Theological Studies (Oxford)
 Journal of Theology for Southern Africa (Rondebosch, S. Africa)
 Judaism (New York)
 Kairos (Salzburg)
 Kerygma und Dogma (Göttingen)
 Laurentianum (Rome)
 Laval Théologique et Philosophique (Quebec)
 Levant (London)
 Lexington Theological Quarterly (Lexington, KY)
 Linguistica Biblica (Bonn)
 Louvain Studies (Louvain)
 Lumen Vitae (Brussels)
 Lumière et Vie (Lyon)
 Lutheran Theological Journal (North Adelaide, S. Australia)
 Lutherische Monatshefte (Hamburg)
 Maarav (Santa Monica, CA)
 Maison-Dieu (Paris)
 Manresa (Madrid)
 Marian Studies (Tampa, FL)
 Marianum (Rome)
 Mayéutica (Marcilla, Spain)
 Mélanges de Science Religieuse (Lille)
 Melita Theologica (Rabat, Malta)
 Milltown Studies (Dublin)
 Miscelánea Comillas (Madrid)
 Modern Churchman (Leominster, Herefordshire)
 Münchener Theologische Zeitschrift (Munich)
 Muséon (Louvain)
 Near East School of Theology Theological Review (Beirut)
 Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
 Nederlands Theologisch Tijdschrift (The Hague)
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 New Blackfriars (Oxford)
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 Nouvelle Revue Théologique (Tournai)
 Nova et Vetera (Geneva)
 Novum Testamentum (Leiden)
 Numen (Leiden)
 One in Christ (Turvey, Bedfordshire)
 Orientalia (Rome)
 Orientalia Christiana Periodica (Rome)
 Orientalistische Literaturzeitung (Berlin)
 Ostkirchliche Studien (Würzburg)
 Palestine Exploration Quarterly (London)
 Palestra del Clero (Rovigo)
 Perkins Journal (Dallas, TX)
 Perspectives in Religious Studies (Macon, GA)
 Presbyterion (St. Louis, MO)
 Princeton Seminary Bulletin (Princeton, NJ)
 Proceedings of the Irish Biblical Association (Dublin)
 Qadmoniot (Jerusalem)
 Radical Religion (Berkeley, CA)
 Rassegna di Teologia (Naples)
 Razón y Fe (Madrid)
 Recherches de Science Religieuse (Paris)
 Recherches de Théologie Ancienne et Médiévale (Louvain)
 Reformed Review (Holland, MI)
 Reformed Theological Review (Melbourne)
 Religion (Lancaster, UK)
 Religious Studies (London)
 Religious Studies Review (Waterloo, Ont.)
 Renovatio (Bonn)
 Restoration Quarterly (Abilene, TX)

- Review and Expositor (Louisville, KY)
 Review for Religious (St. Louis, MO)
 Revista Bíblica (Buenos Aires)
 Revista Catalana de Teologia (Barcelona)
 Revista de Cultura Bíblica (São Paulo)
 Revista de Espiritualidad (Madrid)
 Revista Eclesiástica Brasileira (Petrópolis)
 Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
 Revue Bénédictine (Maredsous)
 Revue Biblique (Jerusalem)
 Revue de l'Histoire des Religions (Paris)
 Revue de Qumran (Paris)
 Revue de Théologie et de Philosophie (Lausanne)
 Revue des Études Augustiniennes (Paris)
 Revue des Études Juives (Paris)
 Revue des Sciences Philosophiques et Théologiques (Paris)
 Revue des Sciences Religieuses (Strasbourg)
 Revue d'Histoire Ecclésiastique (Louvain)
 Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
 Revue Réformée (Saint-Germain-en-Laye)
 Revue Théologique de Louvain (Louvain)
 Revue Thomiste (Toulouse)
 Ricerche Bibliche e Religiose (Milan)
 Rivista Biblica (Brescia)
 Rivista di Archeologia Cristiana (Rome)
 Rivista di Storia e Letteratura Religiosa (Turin)
 Roczniki Teologiczne-Kanoniczne (Lublin)
 Römische Quartalschrift (Vatican City)
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 St. Vladimir's Theological Quarterly (Crestwood, NY)
 Salesianum (Rome)
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 Sapienza (Naples)
 Science et Esprit (Montreal)
 Scottish Journal of Theology (Edinburgh)
 Scripta Theologica (Pamplona)
 Scriptorium (Gand)
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 Second Century (Abilene, TX)
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 Semitica (Paris)
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 Southwestern Journal of Theology (Fort Worth, TX)
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 Stromata (San Miguel, Argentina)
 Studia Liturgica (Rotterdam)
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 Studia Philonica (Chicago)
 Studia Theologica (Oslo)
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 Studium (Madrid)
 Studium Ovetense (Oviedo)
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 Theologie und Philosophie (Frankfurt)
 Theologisch-Praktische Quartalschrift (Linz)
 Theologische Beiträge (Wuppertal)
 Theologische Literaturzeitung (Leipzig)
 Theologische Quartalschrift (Tübingen)
 Theologische Revue (Münster)
 Theologische Rundschau (Tübingen)
 Theologische Zeitschrift (Basel)
 Theology (London)
 Theology Today (Princeton, NJ)
 Thomist (Washington, DC)
 Thought (Bronx, NY)
 Tidsskrift for Teologi og Kirke (Oslo)
 Tijdschrift voor Theologie (Nijmegen)
 Traditio (New York)
 Tradition (New York)
 Trierer Theologische Zeitschrift (Trier)
 Trinity Journal (Deerfield, IL)
 Tyndale Bulletin (Cambridge)
 Una Sancta (Niederaltaich)
 Union Seminary Quarterly Review (New York)
 Verkündigung und Forschung (Munich)
 Vetera Christianorum (Bari)
 Vetus Testamentum (Leiden)
 Vidyajyoti (Delhi)
 Vigiliae Christianae (Amsterdam)
 Vox Reformata (Geelong, Victoria)
 Way (London)
 Westminster Theological Journal (Philadelphia)
 Wissenschaft und Weisheit (Mönchengladbach)
 Word and World (St. Paul, MN)
 Worship (Collegeville, MN)
 Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
 Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
 Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
 Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
 Zeitschrift für Katholische Theologie (Innsbruck)
 Zeitschrift für Kirchengeschichte (Stuttgart)
 Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
 Zeitschrift für Theologie und Kirche (Tübingen)
 Życie i Myśl (Warsaw)
 Zygon (Chicago)



PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. B. W. ANDERSON, "The Problem and Promise of Commentary," *Interpretation* 36 (4, '82) 341-355.

The article answers three questions: Why should one turn to a biblical commentary? How does a commentary take a stand in the present hermeneutical debate? What kind of help should one expect from a commentary? (1) The purpose of a commentary is to help people understand the language of Scripture. (2) Hermeneutical pluralism is characteristic of the social setting to which the modern commentary belongs. (3) A biblical commentary should provide necessary information in a concise way, take a clear and firm stand on hermeneutical and methodological issues, draw readers into the context and historical situation of the biblical text, help them become more poetic in their understanding of scriptural language and the biblical story, and make them aware that we interpret Scripture in a communal context.—D.J.H.

2. J. BLANK, "Was ist und was will die neutestamentliche Exegese? Ein Wort des Dankes an Rudolf Schnackenburg," *UnaSanc* 37 (1, '82) 2-8.

This address, given on the occasion of Schnackenburg's retirement from teaching, reflects on how a religious orientation in biblical exegesis and a combination of enthusiasm and competence have characterized his work. Particular attention is given to his contributions to biblical theology, his commentaries, and his influence as a director of dissertations and as a teacher.—D.J.H.

3. J. COMBLIN, "Critérios para um Comentário da Bíblia," *RevistEclBras* 42 (166, '82) 307-330.

In their ecclesial, critical, and modern reading of Scripture, the base communities of Latin America seek to involve both intellectuals and the oppressed poor. The biblical commentaries prepared for use in such communities should take into account the concerns of poor people, the needs of pastoral workers, the relevance of the Bible for action in the present, the nature of a genuinely scientific commentary, the Bible as the book of the oppressed, and the importance of the two Testaments.—D.J.H.

4. T. DONNER, "Some thoughts on the history of the New Testament canon," *Themelios* 7 (3, '82) 23-27.

(1) The evidence for the assumption that the NT writings did not have scriptural authority until the late 2nd century is at least ambiguous. (2) There is no evidence that oral tradition competed for authority with written tradition in early Christianity. (3) It is more important to concentrate on the authority and use of the NT writings than to track down early lists of approved books.—D.J.H.

5. A. GEORGE, "Problèmes actuels de l'Exégèse," *Bulletin des Facultés Catholiques de Lyon* [Lyon] 106 (64, '82) 33-46.

After defining the place of science and faith in biblical exegesis, this article reviews the exegetical achievements of French biblical scholarship between 1943 and 1973. The last section

explores the relation between exegesis and the human sciences with reference to structuralism and the hermeneutics of the resurrection.—D.J.H.

6. E. KRENTZ, "New Testament Commentaries. Their Selection and Use," *Interpretation* 36 (4, '82) 372-381.

A biblical commentary aims to clarify for modern readers ancient texts that may be unclear, incomprehensible, and even embarrassing or ambiguous. The first part of this article discusses the major tasks and concerns of a good biblical commentary, and the second part offers thirteen suggestions for using commentaries in preaching and teaching. [The same issue contains a similar article on OT commentaries by T. E. Fretheim (pp. 356-371), and appraisals of particular biblical commentaries by J. R. Taylor (pp. 382-386), F. B. Craddock (pp. 386-389), and J. G. Gammie (pp. 390-393).]—D.J.H.

7. W. MARXSEN, "Einführung in das Studium des Neuen Testaments," *EvangTheol* 42 (4, '82) 313-323.

The Christian character of any word or action can only be measured by its conformity to the revelation of God in Jesus Christ; thus the orientation point for every Christian theology is prior in object and time to the NT. Consequently, the discipline of NT study involves both a historical-exegetical step and a theological step. The historical-exegetical step demands recognition of the NT texts as a means of communication between writers and readers in the past, awareness of the chronological order of the NT writings, interest in early church history and dogma, familiarity with the content of all the NT books, knowledge of Greek, and concern for the literary context of any NT passage. The theological step demands critical questioning about what has become of the initial object (i.e. the revelation of God in Jesus Christ) at different times from A.D. 50 to the present.—D.J.H.

8. J. S. MOIR, "The founding of the Canadian Society of Biblical Studies," *StudRel/SciRel* 11 (1, '82) 9-12.

The impetus to form the Canadian Society of Biblical Studies in 1933 came largely from the faculty at the University of Toronto and its affiliated theological colleges. Not until the early 1950s could the society claim to be representatively Canadian, thanks to the reception of Roman Catholic and Francophone members. Since its inception, the society has actively encouraged biblical scholarship in Canada by promoting meetings, publications, prizes, and the highest academic standards.—D.J.H.

9. A. PAUL, "Pour une approche politique du fait biblique," *Esprit* [Paris] 50 (9, '82) 66-78.

The first two parts of this article discuss the Christian Bible as the institution of a Diaspora community, and the Jewish Torah after A.D. 70 as the charter of a nation in exile. The third part explains the profound difference between the Christian Bible and the Jewish Torah in light of the political and social history of the groups from which they came.—D.J.H.

10. S. J. P. K. RIEKERT, "Critical research and the one Christian canon comprising two Testaments," *Neotestamentica* 14 ('81) 21-41.

Any discussion of the relationship between the two Testaments must take into account the historical process of canonization. If one wants to do justice to the facts, one should maintain that one historical process created the one canon of the Christian church, comprising two

Testaments. The body of the article treats historical criticism and the source of canonical authority (canon and church), two Testaments and one canon, and the history of the canonization of the OT as illuminating the untenable distinction between Scripture and canon.—D.J.H.

Interpretation

11. C. K. BARRETT, "Quomodo historia conscribenda sit," *NTStud* 28 (3, '82) 303-320.

In their approaches to NT history in general and to Acts 15 in particular, F. C. Baur and J. B. Lightfoot stand over against each other not as unbeliever and believer, but rather as representatives of different philosophical and theological traditions. As far as the facts are concerned, both men—the Hegelian idealist and the commonsense empiricist—had blind spots. Baur's sharp analytical mind, spurred on by a philosophical outlook, excelled in asking questions. Lightfoot's magnificent store of philological knowledge excelled in answering them.—D.J.H.

12. H. M. BIEDERMANN, "Bibelverständnis der Ostkirchen," *OstkirchStud* 31 (2-3, '82) 122-141.

This introduction to the understanding of the Bible in the Eastern churches examines ancient and modern statements about biblical inspiration and related matters, historical developments regarding the extent of the canon, and the role of Scripture in the church's life and biblical exegesis.—D.J.H.

13. P. J. CAHILL, "Rudolf Bultmann et l'unité de la conscience symbolique," *StudRel/SciRel* 11 (1, '82) 57-63.

For Bultmann, accord between thought and life was the purpose of the intellectual life. At the intellectual level, the unity of symbolic consciousness derived from the harmonious coexistence of literary, theological, and hermeneutical criticism, adapted to the subject mediated by the religious tradition. Bultmann was always concerned not only with intellectual logic but also with the total coherence of symbolic consciousness in life.—D.J.H.

14. S. CROATTO, "Biblical Hermeneutics in the Theology of the Oppressed," *Vidyajyoti* 46 (2, '82) 54-69.

The understanding of the Bible by the poor as their book and as a message most relevant to their lives leads to a holistic reading of the text through its axes of meaning, whereby the Bible is taken as a single text. The praxis of faith in a context of oppression/liberation also brings something to the meaning of the Bible, keeping it open as the word of God. Interpretation is the accumulation of meaning; exegesis is necessarily eisegesis.—D.J.H.

15. J. D. CROSSAN, "Difference and Divinity," *Semeia* 23 ('82) 29-40.

From a historical perspective, one can understand divinity either as order restraining chaos or as chaos threatening order. But in both cases divinity confronts humanity as otherness, so that difference rules equally over either option. Anthropology reveals the Judaeo-Christian tradition as drawing sharp lines of separation and then either negating the hybrid (Judaism) or affirming it (Christianity). From philosophy, it is J. Derrida's *différance* that, beyond concept and word, beyond hearing, and almost beyond understanding, raises most explicitly the problem glimpsed on the horizon of the two preceding cases. How might one mediate divinity or transcendence,

beyond onto-theology, and within a thematics of *différance*, even, presumably, by deconstructing Derrida?—D.J.H.

16. F. DEIST, “‘Hoeveel betekenis het die Bybel dan?’ Bybelinterpretasie in ’n heterogene gemeenskap” [“How Many Meanings Does the Bible Have Then?” Biblical Interpretation in a Heterogeneous Community], *TheolEvang* 14 (3, ’81) 2-11.

Since understanding is a highly complex psychological activity involving the total person, hermeneutics as the science of understanding has to be cognizant of the fact that every act of understanding is accomplished from a specific (e.g. historical, sociological, cultural, psychological) vantage point. The function of hermeneutics is to make interpreters aware of different vantage points, to sharpen critical self-understanding, and to further tolerance and dialogue.—D.J.H.

17. S. FREYNE, “Studying the Bible in an Ecumenical Context: A Roman Catholic Perspective,” *Search* 5 (1, ’82) 19-25.

A proper climate had been prepared within the Roman Catholic church for the heavily scriptural bias of Vatican II, and the pace has accelerated considerably since the council ended. The church’s concern that biblical studies be done in the context of the believing community and its tradition is both laudable and academically responsible. Nevertheless, this policy sometimes gives rise to problems.—D.J.H.

18. J. G. GAGER, “Shall We Marry Our Enemies? Sociology and the New Testament,” *Interpretation* 36 (3, ’82) 256-265.

The social sciences have made important contributions to NT research in three areas: the study of oral traditions and the formation of the Synoptic Gospels; the analysis of earliest Christianity as a popular, millenarian movement; and the application of the sociology of knowledge to specific figures and writings in the NT. By applying social-scientific analysis to the NT, biblical scholars will gain a double advantage: in perceiving and presenting the experience of the earliest Christians in its fullest dimensions, and in recapturing the continuities between the experience of those Christians and the experience of religious people in widely disparate times and places (including our own).—D.J.H.

19. H. P. HAMANN, “On Knowing a Writer,” *LuthTheolJourn* 16 (2, ’82) 76-82.

Much of the historical-critical method operates as if the complete knowledge by which one could almost put oneself in the person of the writer were really possible. But this sort of reconstruction is simply impossible, as can be seen from the various positions espoused by biblical critics, a reaction to Hamann’s *The Bible Between Fundamentalism and Philosophy* (1980), and remarks by C. S. Lewis.—D.J.H.

20. D. J. HARRINGTON, “Some New Voices in New Testament Interpretation,” *AnglTheolRev* 64 (3, ’82) 362-370.

New voices from India, Africa, Latin America, England, and the USA are challenging NT scholars to greater clarity and honesty in biblical hermeneutics. G. M. Soares Prabhu [§ 25-20] has offered some sharp criticisms of the conventional way of interpreting the Bible and some good suggestions about the religious and social possibilities of a distinctively Indian approach.

S. O. Abogunrin [§ 25-814] has reminded us that Africans can enter the world of the Bible more easily than Westerners can, and Monsengwo Pasinya [§ 26-23] has shown that the African interpretation of the Bible is a new moment in a long tradition and rests on solid hermeneutical foundations. The Latin American biblical theologians [§ 26-406] have made us more conscious of the life-setting of biblical study, the central significance of the exodus, and the hermeneutical circle between present-day experience and the biblical text. G. Vermes [§ 24-710] has given us suggestions on how Jewish sources can be used more effectively in NT study, and B. Brooten [§ 25-771] and E. Schüssler Fiorenza [§ 24-980] have indicated how different early Christianity can look when viewed from the feminist perspective.—D.J.H. (Author.)

21. T. A. HOFFMAN, "Inspiration, Normativeness, Canonicity, and the Unique Sacred Character of the Bible," *CathBibQuart* 44 (3, '82) 447-469.

The two principal reasons for the present stagnation in the Catholic theology of inspiration are a misunderstanding of the relations among the various attributes of Scripture associated with inspiration, and the divine-human model in which traditional theology conceptualized inspiration. A fresh approach to how Scripture functions as a sacred text for the faith-community should focus on the inspired works and the church's recognition of them, rather than on the action of God or the inspired state of the authors. It must take into account three essential components: inspiration (originating from and communicating the Spirit of God), normativeness, and canonicity (having official and unique authoritative status). It may reject the term "inerrancy" as not corresponding in any helpful way with the actual results of biblical study.—D.J.H.

22. N. LASH, "Performing the Scriptures. Interpretation through Living," *Furrow* 33 (8, '82) 467-474.

Even though anyone interested in Western culture and concerned with the human predicament can read the NT with profit, the fundamental form of the Christian interpretation of Scripture is the life, activity, and organization of the believing community. Christian practice as interpretative action consists in the performance of texts that are construed as rendering the One whose words and deeds, discourse and suffering, rendered the truth of God in human history.—D.J.H.

23. J. P. LEAVEY, "Four Protocols: Derrida, His Deconstruction," *Semeia* 23 ('82) 43-57.

In four protocols, this article approximates how J. Derrida's deconstruction works: (1) "In a certain way" and "strategy" define part of Derrida's close readings of Western tradition. (2) According to P. de Man, Derrida is an "Archie Debunker." (3) Reversal and many forms of reinscription constitute the twofold process of deconstruction. (4) Double invagination defines the narrative structure of deconstruction's double science. [The same issue contains Derrida's letter to Leavey (pp. 61-62) and Derrida's essay on an apocalyptic tone recently adopted in philosophy (pp. 63-97).]—D.J.H.

24. V. LONG, "Higher criticism has gone bankrupt," *HomPastRev* 83 (1, '82) 50-57.

Prudent literary criticism does not break a book of Scripture up into fragments and then assign them to different authors and times. That technique was tried in the study of profane texts and long ago found wanting. Archaeologists and philologists may well ask why it has not been discontinued in the analysis of sacred texts.—D.J.H.

25. B. J. MALINA, "The Social Sciences and Biblical Interpretation," *Interpretation* 36 (3, '82) 229-242.

The social sciences can provide important tools for both the linguistic and the historical dimensions of biblical scholarship. The three major criticisms leveled against using the social sciences in biblical interpretation—reductionism, paucity of data, and determinism—are by no means fatal to the enterprise. Social-science methods can offer biblical interpretation adequate sophistication in determining and articulating the social systems behind the texts. A good social-science model for biblical interpretation should (1) be cross-cultural, accounting for the interpreter and those interpreted in some comparative perspective; (2) be sufficiently abstract to allow for the surfacing of similarities; (3) be able to fit a larger sociolinguistic frame for interpreting texts; (4) derive from experiences that match what we know of the biblical world; (5) generate meanings that are irrelevant but understandable to 20th-century North Americans; and (6) be acceptable to social scientists (even if they disagree about the validity of the enterprise).—D.J.H.

26. T. MANIKKAM, "Toward an Indian Hermeneutics of the Bible," *Jeevadhara* 12 (68, '82) 94-104.

As a contribution to the search for cross-cultural hermeneutical tools by which to understand the biblical revelation in an Indian context, the article describes three classical approaches to interpreting the Vedic revelation: the Mimamsa school, the Vyākaraṇa school, and the Vedantic school.—D.J.H.

27. H. MUSZYŃSKI, "Le charisme de l'inspiration de la Bible dans la théologie contemporaine," *CollTheol* 51 (fasc. spec., '81) 5-90.

Knowing the biblical foundations of the doctrine of inspiration is indispensable for understanding the biblical message as the word of God. After clarifying the idea of inspiration, the article assembles the OT and NT evidence about inspiration and sketches the historical development of the doctrine of biblical inspiration. Then it examines the state of modern theological doctrine with respect to official documents and recent attempts by theologians to resolve the problem of inspiration. The fifth section deals with the three essential elements: God as the source of inspiration, the human beings to whom the message was addressed, and the Bible as the fruit of inspiration. The final section treats the domain and effects of inspiration.—D.J.H.

28. D. NINEHAM, "The Strangeness of the New Testament World," *Theology* 85 (705, '82) 171-177, (706, '82) 247-255.

(1) The perceptions of people in NT times were sufficiently different from those of people in the modern West for this to raise important theological issues. Their view of reality was remarkably human-centered. The world was perceived as not very old and not intended to last very long. (2) The NT evidence for the imminence of the eschaton is so abundant that the issue most in need of exploration is precisely what part this expectation played in the belief systems of the early Christians. Those who make a serious attempt to enter the world of the NT must judge for themselves just how strange a world they enter.—D.J.H.

29. J. PEREPPADAN, "The Contributions of Paul Ricoeur to Biblical Hermeneutics," *Jeevadhara* 12 (68, '82) 156-163.

P. Ricoeur has established a philosophical foundation for biblical hermeneutics and has

synthesized general and biblical hermeneutics. His attempt at grafting existential philosophy onto linguistic philosophy is a great contribution.—D.J.H.

30. J. PIPER, "Peter Stuhlmacher: A Middle Way in German New Testament Scholarship," *EvangQuart* 54 (2, '82) 105-110.

Two recent articles by P. Stuhlmacher [§§ 22-690; 23-31] illustrate his gracious and patient pursuit of serious discussion with the historical critics and with the fundamentalists, or evangelicals. In the tradition of A. Schlatter, he wants "to enter this gap" and find a middle way in NT scholarship. He distinguishes a historical, philological clarification of the text in its own setting from a meditative dialogue with the text about its claim on the interpreter.—D.J.H.

31. H. E. REMUS, "Sociology of knowledge and the study of early Christianity," *StudRel/SciRel* 11 (1, '82) 45-56.

The phenomenon of conversion illustrates some of the generalizations and terminology of the sociology of knowledge, and how they can be applied to early Christian data. Conflicts over miracles in early Christian times are better understood when seen not simply as clashes of ideas but as reflections of rivalry between communities with competing symbolic universes, social structures, personnel, and forms of worship.—D.J.H.

32. H. N. SCHNEIDAU, "The Word against the Word: Derrida on Textuality," *Semeia* 23 ('82) 5-28.

Much in J. Derrida's writings should stimulate biblical scholars to a healthy rethinking of their positions. Derrida's insistence that meaning is an affair of language's systems of difference "without positive terms" and his proposition that writing is prior to speech are two main elements in his attack on the foundations of Western metaphysics and its logocentrism. The chief contributions of Derrida's work to biblical interpretation lie in the understanding of the self in relation to a historical past, the invitation to see the illusory metaphysics behind phrases like "ordinary language" and "literal meaning" and behind biblical structuralism, sensitivity to heuristic impasses such as those in the Gospel parables, and recognition of the "undecidability" of fiction and indeed of all texts.—D.J.H.

33. H.-R. WEBER, "Interpreting Biblical Images," *EcumRev* 34 (3, '82) 210-220.

Recent neurophysiological research about the split brain has shown the importance of the emotive meaning of language and the danger of "de-metaphorizing." Metaphors and images of life in the Bible can best be understood by the functions of the right hemisphere of the brain. The translation and understanding of these images must be accompanied with memorization, rumination, and transfiguring meditation.—D.J.H.

34. P. WELLS, "La méthode historico-critique et les problèmes qu'elle pose," *RevRéf* 33 (1, '82) 1-15.

After describing the classic understanding of Scripture as the word of God, the article examines the rejection of this position by the Enlightenment and the consequences drawn by F. Schleiermacher and A. Sabatier. Then it considers the axioms of the historical method and the consequences of the critical method in theology. Finally, it reflects on the defects of the historical-critical method: dogmatism, irrelevance for preaching, dualism, separation of the divine and the human, etc.—D.J.H.

Textual Criticism

35. B. ALAND, "Die Philoxenianisch-Harklensische Übersetzungstradition. Ergebnisse einer Untersuchung der neutestamentlichen Zitate in der syrischen Literatur," *Muséon* 94 (3-4, '81) 321-383.

In the NT quotations in the writings of Philoxenus, Anonymous (Paul of Kallinikos?), and Jacob of Sarug we find traces of an ongoing movement in translating the NT into Syriac. It is best described as the Philoxenian-Harclean translation tradition. The Greek *Vorlage(n)* of the Philoxeniana belonged to the "majority text" as defined in the introduction to *Novum Testamentum graece* (26th ed., 1979). This literal translation tradition appears only in the translation literature of the Monophysites. An appendix (pp. 350-383) compares the Syriac versions of thirty-three NT passages and indicates how the Philoxeniana can be reconstructed.—D.J.H.

36. H. J. DE JONGE, "Novum Testamentum a nobis versum. De essentie van Erasmus' uitgave van het Nieuwe Testament," *Lampas* [Amsterdam] 15 (3, '82) 231-248.

Although Erasmus' *Novum Instrumentum* (1516) is justly famous for containing the first printed edition of the Greek NT, its primary aim was to present a fresh translation of the NT in clear and correct Latin. Because the new version was likely to provoke vehement opposition, the Greek text was added to show that the translation rested on the original and was not a reckless search for novelty. Modern critics of Erasmus' Greek text of the NT have failed to recognize its secondary and supportive function in the project.—D.J.H.

37. I. M. ELLIS, "Codex Bezae and Recent Enquiry," *IrBibStud* 4 (2, '82) 82-100.

This review of research on Codex Bezae considers the manuscript (place and date of origin), the textual characteristics of the Greek and Latin texts, the relationship between the Gospels and Acts in the Greek part of the codex, theories about the Western text, and text-critical methodology in the time of B. F. Westcott and F. J. A. Hort and today.—D.J.H.

38. G. D. FEE, "Origen's Text of the New Testament and the Text of Egypt," *NTStud* 28 (3, '82) 348-364.

After describing the Egyptian text of the NT and providing a critical overview of research on Origen's NT text, the article analyzes the NT text in his *On Prayer* and the text of Lk in his *Commentary on John*. The NT textual data in *On Prayer* indicates that, for at least the first three years of his residence in Caesarea, Origen continued to use an Egyptian text of the NT. But between Books 13 and 19 of *Commentary on John*, he began to use a non-Egyptian copy of Lk, probably a text available in Caesarea. Origen was not a textual critic of the NT as he was of the OT and was not responsible for the creation or revision of the NT text of Egypt.—D.J.H.

39. C. M. MARTINI, "Introducción al código Vaticano griego. El Nuevo Testamento," *Revist Bib* 44 (2, '82) 65-88.

This Spanish version of the Latin introduction to *Novum Testamentum e codice vaticano graeco 1209 (Codex B)* (1968) gives a material description of the codex, and discusses the sections into which the NT texts are divided and the numbering system, the antiquity of the codex, its origin and history, collations and editions, textual characteristics, and scholarly judgments regarding its authority for establishing the text of the NT.—D.J.H.

40. C. D. OSBURN, "The Text of the Pauline Epistles in Hippolytus of Rome," *SecondCent* 2 (2, '82) 97-124.

This study of the Greek text of the Pauline epistles used by Hippolytus of Rome presents a collation of significant variant readings against representatives of various textual traditions, a statistical summary, and a profile analysis. Hippolytus' text was obviously not Byzantine in character, so proponents of the antiquity of the Textus Receptus must argue their case on some other basis. His text did have a substantial affinity with some form of the "Western" and/or Egyptian traditions. That a relationship exists between Hippolytus' text and that of the "Western" bilinguals is undeniable from a statistical point of view.—D.J.H.

Textual Criticism, §§ 27-84r-85r, 176, 181.

Biblical Philology and Translation

41. J. L. BOYER, "Second Class Conditions in New Testament Greek," *GraceTheolJourn* 3 (1, '82) 81-88.

Less frequent than other types of conditional sentences in the NT, second-class conditions ("contrary to fact") are also more specialized in their meaning and more restricted in their grammatical format. In dealing with the significance of the tenses used, two points require consideration: the fact that only past tenses of the indicative are used, and the question of the time relation involved. Particular consideration needs to be given to examples showing unusual characteristics (Lk 17:6; Jn 8:39; Heb 11:15; Jn 19:11).—D.J.H.

42. C. J. HEMER, "Towards a New Moulton and Milligan," *NovTest* 24 (2, '82) 97-123.

Even though J. H. Moulton and G. Milligan's *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources* (1914-29) is an achievement of abiding excellence within chosen limits, it is open to criticism on several fronts: its date of publication, illustrative (as opposed to definitive) purpose, lack of system in method, limited coverage, omissions, faulty choice of examples, lack of discernment with regard to background, lack of analysis of language variations, treatment of synonyms, influence of subsequent debate, treatment of proper names, and scanty use of epigraphy. There is need for a new dictionary along the lines of Moulton-Milligan, and for preliminary and parallel publication of material in related fields, to promote study and communication in this area of research. A sample note on *bounos* concludes the article.—D.J.H.

43. K. ROMANIUK, "Zmiany interpunkcyjne jako jeden ze sposobów rozwiązywania niektórych problemów egzegetycznych (Exégèse du Nouveau Testament et ponctuation)," *CollTheol* 52 (1, '82) 47-60.

The Polish version of an article published in French in *NTStud* [§ 26-36].—D.J.H.

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44. D. C. ARICHEA, "Taking Theology Seriously in the Translation Task," *BibTrans* 33 (3, '82) 309-316.

Various factors may prevent a translation from being completely faithful to the theology of the biblical text. This article describes and illustrates three such factors: (1) unjustified theologizing by the translator, (2) making translational decisions in the light of one's own theology, and (3) insufficient exegetical follow-through.—D.J.H.

45. J. DELORME, "Traduction et structures de la signification," *SémiotBib* 26 ('82) 1-9.

In order to illustrate how some translation problems can be approached with the aid of semiotic analysis, the article examines the dialogue between the lawyer and Jesus in Lk 10:25-37 with reference to various French translations of the passage, and shows how translation is a particular case of the general phenomenon of the transformation of discourse.—D.J.H.

46. P. ELLINGWORTH, "Exegetical Presuppositions in Translation," *BibTrans* 33 (3, '82) 317-323.

Since exegesis without presuppositions is impossible, the real problem is finding out how presuppositions can be defined, classified, brought to the surface, tested, and related to the understanding and translation of the biblical text. The article considers three cases concerned mainly with presuppositions of the source, three cases dealing mainly with presuppositions of the receptor, and two complex cases including both source and receptor presuppositions.—D.J.H.

47. J. C. GIROUD, "Problèmes sémiotiques du découpage et des titres dans les traductions bibliques," *SémiotBib* 26 ('82) 10-24.

Modern translations of the Bible usually divide the text into sections and supply headings for the sections. The article reflects on the semiotic problems arising from the condensation involved in this process, the title in relation to the narrative, the title in relation to the figurative plan (the figurative routes and the discursive configurations, semiological and semantic isotopes, figurative and translative condensations), and the relation between the microaccount and the macroaccount.—D.J.H.

48. G. HEYDER, "Die revidierte Einheitsübersetzung der Bibel (Neues Testament)," *IntKath Zeit/Communio* 11 (3, '82) 270-277.

The following features of the 1979 revision of the NT in the Einheitsübersetzung are discussed: corrections in the text of the infancy narratives, the translation of various terms (e.g. the beatitudes, virgins, he-goats, "for many"), doubtful corrections, some peculiarities, parts of the body, *monogenēs*, Son of God and Lamb of God, *Auferweckung* and *Auferstehung*, and the word *proskynein* with reference to Christ.—D.J.H.

49. S. LARSON, "A Few Forgotten Renditions in the First Printed English New Testament," *EvangQuart* 54 (3, '82) 175-180.

In some cases (e.g. Lk 1:3; 6:16; Jn 6:10; Acts 9:25; 12:7; Rev 1:6) William Tyndale's English translation of the NT (1526) coincides with modern exegetical opinion better than the Authorized Version (1611) does. Perhaps an even greater tribute to Tyndale is how much of his work was retained in the Authorized Version, and has thus made a lasting impression on the English language.—D.J.H.

50. C. LOCHER, "Eine Bibel für den deutschsprachigen Zeitgenossen," *Orientierung* [Zurich] 46 (11, '82) 129-131.

The recently published *Bibel in heutigem Deutsch* (1982) will appeal especially to those who have not grown up with the Bible. The article comments on some of its novel translations, the nonofficial character of the publication, and its treatment of literary forms and formulations.—D.J.H.

51. T. NADEN, “‘Understandest thou what thou readest?’” *BibTrans* 33 (3, '82) 333-335.

The goal of producing versions of the Bible that are immediately meaningful to any reader, regardless of literacy, intelligence, or interest, does not always make for good translating. Thus a nondifficult version of a difficult Hebrew or Greek text is not necessarily a good translation. Sometimes not enough thought is given to translating passages where a significant part of the meaning resides in the form.—D.J.H.

52. E. A. NIDA, “Establishing Translation Principles and Procedures,” *BibTrans* 33 (2, '82) 208-213.

The chief areas for clearly defined principles of translation involve text, exegetical basis, level of language, formal or dynamic equivalence, and revision or new translation. Attention must also be given to other areas in which principles may be needed, how the principles should be worked out, and the procedures to be followed by the team of translators.—D.J.H.

53. E. A. NIDA, “Quality in Translation,” *BibTrans* 33 (3, '82) 329-332.

Quality is the really important issue in any valid discussion of “the best translation.” Quality touches every aspect of a translation: text, exegesis, discourse structure, style, illustrations, format, and supplementary materials.—D.J.H.

54. E. A. NIDA, “Rhetoric and the Translator: With Special Reference to John 1,” *BibTrans* 33 (3, '82) 324-328.

The rhetorical level of language (as opposed to the lexical and syntactical levels) concerns the order of the parts of the discourse, its focus of attention or point(s) of emphasis, its aesthetic attractiveness, and additional meanings and relations between the parts that excite the receptor's mind and imagination. Jn 1:1-51 contains many rhetorical features that should be recognized by translators.—D.J.H.

55. A. PAUL, “Sur les traductions de la Bible,” *Esprit* [Paris] 50 (9, '82) 79-86.

The relationship of a biblical translation to a given situation is illustrated by the ways in which Deut 7:13 is expressed in the Hebrew Bible (political), the Septuagint (economic), and Aquila's Greek translation (ideological). The various English, German, and Romance language versions are likewise important witnesses to political and cultural history.—D.J.H.

Bulletins

56. D. SENIOR, “The New Testament in Review,” *BibToday* 20 (4, '82) 252-259.

Descriptions and evaluations of thirty recently published books, all in English, on various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

57. R. M. FOWLER, “Using Literary Criticism on the Gospels,” *Christian Century* [Chicago] 99 (19, '82) 626-629.

It is safe to predict that viewing the Gospels and other biblical writings as literature and using the critical methods commonly applied to nonbiblical literature will obtain a prominent place in

academic study of the Bible. In fact, the results of source, form, and redaction criticism impel one to move on to literary criticism. Literary criticism also offers many possibilities for enriching the devotional and liturgical use of the Bible.—D.J.H.

58. J. KOTTACKAL, "The Herald of Repentance," *Biblebhashyam* 8 (1, '82) 21-28.

The ancient sources about John the Baptist reveal him above all as a preacher of repentance. His proclamation of the "coming one" and the coming judgment was accompanied by the demand that his hearers repent, be baptized, and live righteous lives.—D.J.H.

59. J. M. ROBINSON, "Jesus: From Easter to Valentinus (or to the Apostles' Creed)," *JournBibLit* 101 (1, '82) 5-37.

The hundred years (A.D. 30 to 130) during which the sayings of Jesus circulated orally and were available for inclusion in written sources were characterized by two trajectories (from Easter to Valentinus, and from Easter to the Apostles' Creed): from visualizing the resurrected Christ as a luminous heavenly body to envisioning him as a gloriously disembodied spirit—against which the resurrection of the same fleshly body emerged as an orthodox apologetic; and from the apocalyptic expectation of the resurrection of believers in a comparably glorious body at the end of time to an experience of spiritual resurrection attained already at baptism—against which a final resurrection of the same fleshly body emerged as orthodoxy. These trajectories of Easter and resurrection experience inevitably influenced the trajectories through which Jesus' sayings and the texts witnessing to them moved.—D.J.H.

60. H. SAHLIN, "Emendationsvorschläge zum griechischen Text des Neuen Testaments I," *NovTest* 24 (2, '82) 160-179.

The article proposes emendations of the Greek text of the following Gospel passages: Mt 1:1; 6:5, 28; 12:31-32, 44; 14:29; 18:10; 19:4; 21:9; 24:26; Mk 3:16-17, 29; 4:6, 15; 5:33; 6:55; 7:21-23; 8:27; 10:30, 32; 12:44; 13:27; 15:32; Lk 1:17, 78-79; 5:2, 15, 17, 25; 6:1, 18-19; 7:6, 37, 47-48; 11:3, 8, 11, 13, 49; 12:18; 17:11, 21; 18:7; 19:38; 20:10-11; 21:12, 25; 22:16, 36-38, 55; 23:56-24:3; 24:7, 44-47; Jn 1:13; 2:15; 3:31; 4:1-3, 15, 52-53; 8:44; 12:3, 35, 49; 16:30; 17:21; 18:37; 19:10; 20:7, 17, 20, 25, 27; 21:9, 11.—D.J.H.

Jesus

61. B. S. CRAWFORD, "Near Expectation in the Sayings of Jesus," *JournBibLit* 101 (2, '82) 225-244.

The three sayings (Mk 9:1; 13:30; Mt 10:23) regarded by W. G. Kümmel as certain evidence that Jesus looked for the coming of the kingdom in the very near future are really no evidence at all for Jesus' eschatological orientation. The five other texts (Mt 5:18; 5:26; 23:39; Mk 14:25; Jn 13:38; and their parallels) in the sayings-tradition to which these three sayings belong by formal structure and eschatological outlook all derive from early Christian prophecy. Mk 9:1 and 13:30 arose as the response of Christian prophecy to problems occasioned by the delay of the parousia, and Mt 10:23 is a prophetic oracle delivered on the occasion of the departure of Jewish-Christian missionaries for their work in Israel.—D.J.H.

62. R. DE LA TORRE, "La personalidad de Jesús," *Religión y Cultura* [Madrid] 28 (126, '82) 25-43.

Insight into the personality of Jesus can be gained by concentrating on his attitudes toward

the Law, the Temple, and society. This naturally leads to contemplation of his transcendence of humanity, his experience of God as Father, and his openness to divine filiation. All the features of his personality flow from his identity as the Son of God.—D.J.H.

63. V. FUSCO, “Tre approcci storici a Gesù,” *RassTeol* 23 (4, '82) 311-328.

The article first explains the criterion of dissimilarity (with respect to early Christianity and Judaism) as an approach to Jesus, considers other related criteria, and points out some of the limitations of this approach. Then it discusses the idea of Jesus as the only adequate explanation of the church, and the reliability of the disciples' witness to Jesus.—D.J.H.

64. G. GHIBERTI, “Überlegungen zum neueren Stand der Leben-Jesu-Forschung,” *Münch TheolZeit* 33 (2, '82) 99-115.

The first part of this article reflects on problems encountered in research on the life of Jesus: the necessity of this research, presuppositions, the goals of historical research, methodology, and the criteria. The second part considers the present state of life-of-Jesus research: publications, results, and relative stagnation. The third part discusses open questions and new starting points: methodology, the mediating function of texts, the criteria, the place of Easter, the possible agreement between the framework of the Gospel accounts and the historical development of Jesus' life, the mystery of Jesus' basic intention, and the life-of-Jesus project as a whole.—D.J.H.

65. G. JOSSA, “Gesù e i movimenti di liberazione della Palestina,” *RassTeol* 23 (2, '82) 128-140.

A summary of the content and results of Jossa's *Gesù e i movimenti di liberazione della Palestina* [NTA 25, pp. 196-197]. Jesus was no Zealot or Sicarius, for he proposed neither the violent reform of Jewish religious institutions nor the violent elimination of Roman political rule. Nevertheless, his religious preaching had profound social and political implications.—D.J.H.

66r. S. KAPPEN, *Jesus and Freedom* [NTA 23, p. 227].

J. KOTTUKAPALLY, “Sebastian Kappen's Jesus and Freedom: A Critique,” *Vidyajyoti* 46 (3, '82) 128-137.—This critique of Kappen's book focuses on three questions: (1) Is it theologically legitimate and critically possible to get behind the kerygma of the primitive church? (2) Would such an enterprise be useful or worthwhile for the desired transformation of the world? (3) Is it really necessary to get behind the kerygma to encounter Jesus in his uniquely challenging originality, authenticity, and relevance?—D.J.H.

67. W. KERN, “Was hat Jesus mit Ideologiekritik zu schaffen?” *GeistLeb* 55 (3, '82) 163-177.

Jesus' death on the cross demonstrated both the power and the powerlessness of the ideologies of his time: He succumbed to them, and he opposed and conquered them. Orientation to what happened then can uncover the dangers of ideology today and foster a more humane way of life.—D.J.H.

68. G. D. KILPATRICK, “Jesus, His Family and His Disciples,” *JournStudNT* 15 ('82) 3-19.

In their picture of Jesus' family and his disciples, the Synoptic Gospels, Acts, and Paul's letters give a strikingly coherent account. The evidence for a breach between Jesus and his

family appears on several fronts. On the other hand, John indicates a harmony that anticipates Acts 12–21, where in principle Jesus' family seems to have accepted him on the same terms as his disciples did. Although reconciled to Jesus, James and those about him maintained a more intransigent attitude than the disciples did.—D.J.H.

69. W. G. KÜMMEL, "Jesusforschung seit 1965: Nachträge 1975–1980. III. Die Lehre Jesu," *TheolRund* 47 (2, '82) 136-165.

This survey of books and articles published in German, French, and English brings up to date the section of this bulletin that is devoted to Jesus' teaching [see § 21-346]. The supplement for the first two sections has already appeared [see § 26-824], and another article will update the remaining sections.—D.J.H.

70. M. LIMBECK, "'Stecke dein Schwert in die Scheide. . . !' Die Jesusbewegung im Unterschied zu den Zeloten," *BibKirch* 37 (3, '82) 98-104.

Unlike the Zealots and the Essenes, Jesus wished his followers to hate no one and to imitate the Father, who makes his sun rise on the just and the unjust (Mt 5:45). At the beginning of his public life, Jesus repeated John the Baptist's exhortation to repent (Mk 1:15), but this message was soon replaced by his call for imitation of himself (Mk 1:17, 20).—J.J.C.

71. U. LUZ, "Jesus und die Tora," *Der Evangelische Erzieher* [Frankfurt/M.] 34 (2, '82) 111-124.

The article explores the relation between law and gospel, Jesus' understanding of the OT Law from Jewish and Christian perspectives, Jesus' understanding of the Law according to the NT, and Jesus between Judaism and Christianity. The basic principle of historical continuity demands that the claims of Law-observing Jewish Christians and Law-free Gentile Christians be derived from Jesus' understanding of the Law. Jesus did not say no to parts of the Law, but he was not very interested in legal and ritual matters. His call to love was rooted in the eschatological coming of God's kingdom.—D.J.H.

72. A. RODRÍGUEZ CARMONA, "'El Reino de Dios en el pensamiento de Jesús,'" *EstBib* 39 (3-4, '81) 249-284.

The first part of this inquiry into Jesus' preaching of the kingdom of God explains various scholarly approaches to the relation between kingdom and eschatology. Then it explores the present dimension of the kingdom in Jesus' preaching, the nature of the kingdom, the future dimension, the relation between present and future, and the imminence of the future kingdom. The second part focuses on the idea of the kingdom as mediated by Jesus, the disciples, and humanity.—D.J.H.

73. G. M. SOARES-PRABHU, "The Christian Puruṣārthas: Meaning and Goals of Life in Jesus' Teachings," *Jeevadhara* 12 (67, '82) 69-86.

The NT does not offer as neat and systematic a formulation of the goals of life as the four *puruṣārthas* of classical Hinduism do. Instead the NT, and particularly the teachings of Jesus, offer a vision of humanity and society in which such goals are implicit. These have been spelled out in later Christian tradition in terms of the ideals of poverty, chastity, and obedience, which correspond in a striking manner to the first three *puruṣārthas*.—D.J.H.

74. H. STEGEMANN, "Der lehrende Jesus. Der sogenannte biblische Christus und die geschichtliche Botschaft Jesu von der Gottesherrschaft," *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* [Berlin] 24 (1, '82) 3-20.

The reestablishment of the original order of creation (see Genesis 1-2) and the eradication of all evil and sin from the world constituted the core of Jesus' proclamation of the *basileia tou theou*. This restoration, understood to be the gradual annihilation of Satan's reign and its consequences, was confirmed by Jesus' miracles and especially by the resurrection. Jesus the teacher saw himself as proclaiming the dawning reign of God's original creative will for all humanity rather than as the Messiah, the new Joshua, or the new Moses.—D.J.H.

75. J. WINANDY, "Note complémentaire sur la conception virgine dans le Nouveau Testament," *NouvRevThéol* 104 (3, '82) 425-431.

Two additional comments on the virginal conception of Jesus according to the NT [see § 23-395]: (1) There are too many problems connected with the description of Joab as the son of Zeruiah (see 1 Chr 2:16; 2 Sam 17:25) for it to serve as an explanation of the title "son of Mary" applied to Jesus in Mk 6:3. (2) The phrase *ouk ex haimatōn* in Jn 1:13 denies that Jesus was born from the usual sexual relationship in which blood is transmitted from one generation to another.—D.J.H.

Passion and Death

76. U. P. MCCAFFREY, "Psalm quotations in the passion narratives of the Gospels," *Neotestamentica* 14 ('81) 73-89.

The Psalms were quoted in the Gospel passion narratives in a verbal, noncontextual way, with words and phrases chosen and adapted to the purposes of the Evangelists. The basic thrust of Mark's use of the Psalms was apologetic. The special material added in Mt 26:3-4; 27:34, 43 was due to Matthew's more determined use of the OT. Luke's use of the Psalms gives strong indications in practically every instance of a separate tradition independent of Mt and Mk. The pattern of John's use of the Psalms shows hardly any similarity to that of the Synoptic Gospels.—D.J.H.

77. G. SEGALLA, "Gesù e la sua morte. Rassegna bibliografica," *RivistBib* 30 (1, '82) 145-156.

Recent discussions about Jesus' attitude toward his death have produced some original and illuminating (if only partial) results. H. Schürmann's *Jesu ureigener Tod* (1975) focuses on the actions of Jesus in relation to the radical demands placed on his disciples. The scope of X. Léon-Dufour's *Face à la mort: Jésus et Paul* (1979) is wider and more complex, but his thesis is narrower and only partly justified by the NT texts. R. Pesch's essay in K. Kertelge (ed.), *Der Tod Jesu* (1976) underlines the decisive importance of Mk 14:22-25, and produces a further and better elaboration of the thesis proposed by J. Jeremias and H. Schürmann.—D.J.H.

The Resurrection

78. P. GISEL, "La résurrection ou l'irruption de la souveraineté de Dieu. Remarques à partir de E. Käsemann," *Quatres Fleuves* [Paris] 15-16 ('82) 131-144.

Following E. Käsemann, the article emphasizes the significance of the paschal mystery for the "world." Human existence is subject to powers that are beyond its control. The resurrec-

tion implies a rupture and simultaneously a continuity with this world. There can be no separation of the resurrection from the cross. The resurrection affirms a transformation at work in this world—a new creation of a world in process.—L.R.

79. P. GRELOT, “La résurrection de Jésus et l’histoire. Historicité et historialité,” *Quatres Fleuves* [Paris] 15-16 (’82) 145-179.

The article reviews various theories about the resurrection of Jesus as a historical reality, and about faith in relation to history. The resurrection is a metahistorical reality, and the resurrection appearances are the locus where the metahistorical is present in history and the metaempirical is manifested in the midst of the empirical.—L.R.

80. J. GUILLET, “Les récits évangéliques de la résurrection,” *Quatres Fleuves* [Paris] 15-16 (’82) 7-21.

After examining the tradition about the resurrection in 1 Cor 15:3-5, the article considers the other resurrection accounts in the Synoptic Gospels and Acts. Although the texts differ from each other and are clearly independent, there is an evident convergence: They all imply a “sending” in relation to the mission given by the resurrected Christ—to proclaim the Jesus-event as salvific.—L.R.

81. J. LAMBRECHT, “The Events surrounding the Resurrection of Jesus,” *RevAfricThéol* 5 (10, ’81) 183-195.

This presentation of G. Lohfink’s article on the course of the Easter events and the beginning of the early Christian community [§ 25-439] summarizes his reconstruction of the events surrounding the resurrection of Jesus, explains his understanding of the terms “vision” and “resurrection” with reference to the disciples’ eschatological expectation, and considers the significance of his most important findings for theology and the Christian life.—D.J.H.

Synoptics

82. C. L. BLOMBERG, “New Horizons in Parable Research,” *TrinJourn* 3 (1, ’82) 3-17.

Six developments in research on the parables have challenged the consensus positions represented by J. Jeremias: recent emphasis on the parables as narratives, better recognition of their atypical features, rejection of the sharp distinction between parable and allegory, admission of the possibility that Mk 4:11-12 reflects Jesus’ own view, discernment of several major points in one parable, and identification of the audience as one of the most stable features in the Gospel tradition.—D.J.H.

83. R. W. FUNK, “Parable, Paradox, Power: The Prodigal Samaritan,” *JournAmAcadRel Thematic Studies* 48 (1, ’81) 83-97.

A narrative parable has at least three major participants and at least two scenes. In the parables of the unmerciful servant (Mt 18:23-34) and the unjust steward (Lk 16:1-17) there is a determiner, a respondent, and a foil. The remaining narrative parables contain a determiner and two contrasting or opposing participants. The parables of the prodigal son (Lk 15:11-32) and the good Samaritan (Lk 10:30-35) stand at the apex of Jesus’ parabolic creativity; listeners are drawn into and captivated by these parables whether they will or not. The parables of the laborers in the vineyard (Mt 20:1-15) and the great supper (Lk 14:16-24) follow closely behind.

The parables of the talents (Mt 25:14-28) and the ten maidens (Mt 25:1-12) are only fair representatives of the genre by comparison. With these narrative parables, Jesus announced a fundamental reversal of human destinies.—D.J.H.

84r. A. HUCK AND H. GREEVEN, *Synopse der drei ersten Evangelien* [NTA 26, pp. 83-84; § 26-456r].

J. DELOBEL, "Greeven's Critical Apparatus," *EphTheolLov* 58 (1, '82) 135-139.—The textual apparatus in Greeven's synopsis is a very detailed and carefully assembled working instrument, especially prepared for studying the Synoptic aspect of the Gospels. His interest in harmonizing variants has strongly influenced both the composition of the apparatus and the reconstruction of the text; internal criticism has been given more emphasis than it was given by the *Greek New Testament* committee.—D.J.H.

85r. ———, *Idem*.

F. NEIRYNCK AND F. VAN SEGBROECK, "Greeven's Text of the Synoptic Gospels," *EphTheolLov* 58 (1, '82) 123-134.—The significance of Greeven's synopsis lies in the fact that it presents a new recension of the Gospel text, with an enlarged and newly conceived textual apparatus, and includes a detailed description of the textual witnesses in its introduction. The body of the article compares Greeven's text with *Novum Testamentum graece* (26th ed., 1979), discusses his treatment of textual assimilation, evaluates the arrangement of the Johannine parallels, and lists variant readings that affect the statistics of Markan usage.—D.J.H.

86. M. KISTER, "Byn m'mry yšw lmdrš (Sayings of Jesus and the Midrash)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 2 ('82) 7-17.

Some of Jesus' sayings in the Gospels are reworkings of midrashim. For example, Lk 13:10-17 expands the midrash on Exod 23:12 to include human beings by inference from minor to major. Also, the various sections in Mt 5:17-48 can be understood as transformations of exegetical midrashim, and Mt 23:24 and Lk 16:13 are best interpreted against the background of halakah and the literary form of Jewish sources.—D.J.H.

87. M. LÀCONI, "I vangeli sinottici: un racconto illuminato dalla fede nella Risurrezione," *SacDoc* 27 (1, '82) 8-21.

The resurrection of Jesus was a basic force in the Synoptic Evangelists' presentations of Jesus' sayings and deeds. In fact, their accounts are comprehensible only in light of the resurrection. The article discusses the resurrection as the interpretative vantage point of modern Gospel exegesis, its significance for understanding the composition and theology of the Synoptic Gospels, and the coherence of an exegesis that takes its impetus from the resurrection.—D.J.H.

88. F. NEIRYNCK, "The Griesbach Hypothesis: The Phenomenon of Order," *EphTheolLov* 58 (1, '82) 111-122.

J. J. Griesbach's description of Mk's alternating adherence to Mt and Lk is at the origin of the generally held statement on the relative order of the Gospels: Mt and Lk never agree in order against Mk. The basis of the argument from order, as it has been used for Markan priority, is merely the rephrasing of Griesbach's formulation. A more important contribution was Griesbach's emphasis on text conflation. Griesbach's combination of Mt and Lk persists in a great variety of two-source theories which admit that, for the whole of Mk or for a particular

pericope, Markan duplicate expressions are the result of source conflation. Thus the dialogue with the Griesbach theorists is carried on by defenders of Markan priority: Should duality in Mk be interpreted as a source-critical distinction (two sources combined, or the two levels of tradition and redaction), or is it a more original characteristic of Markan style?—D.J.H.

89. W. R. STEGNER, "The Priority of Luke: An Exposition of Robert Lindsey's Solution to the Synoptic Problem," *BibRes* 27 ('82) 26-38.

R. L. Lindsey's pioneering work on the Synoptic problem deserves more serious consideration from the scholarly community than it has hitherto received. This article explains Lindsey's critique of Markan priority in light of the so-called Markan cross-factor and the minor agreements, his arguments for the priority of Lk and his rejection of the Augustinian and Griesbach hypotheses, and his theory that Luke primarily used a literal Greek translation of an even more ancient Hebrew Gospel antedating any of our canonical Gospels.—D.J.H.

90. W. O. WALKER, "The Son of Man Question and the Synoptic Problem," *NTStud* 28 (3, '82) 374-388.

Recent "Son of Man" research suggests that the title and concept arose and flourished within the limited circle of a particular exegetical tradition, originated relatively late in this tradition, was eschatological in nature at the earliest stage, and never became widely known or accepted in the early church as a whole. Neither the Two-Source hypothesis nor the Griesbach hypothesis is completely compatible with these proposals. The Synoptic source-hypothesis most neatly compatible with them is the following: Matthew and Luke used a common source ("Q"), and Mark used both Mt and Lk as sources.—D.J.H.

Synoptics, § 27-191.

Matthew

91. M. P. BROWN, "Matthew as *EIRENPOIOS*," *IrBibStud* 4 (2, '82) 66-81.

If Matthew had the mind and hands of a scribe (see Mt 13:52), he also had the heart of a peacemaker (see 5:9), ever eager to reconcile the factious and to preserve the peace and unity of the church. His peacemaking skills are manifest especially in his treatments of the Christian's relation to law and liberty, the matter of leadership and discipline, and the question of the church's mission in the world. At a time when the easier way would have been to take sides and drift toward extremes, Matthew made the effort to find a middle course.—D.J.H.

92. B. GERHARDSSON, "'An ihren Früchten sollt ihr sie erkennen'. Die Legitimitätsfrage in der matthäischen Christologie," *EvangTheol* 42 (2, '82) 113-126.

Matthew and his circle sought to prove the legitimacy of Jesus as the Son of the living God by appealing to the correspondence of his deeds and words to the will of God as revealed in the OT Law. Jesus could be known by his "fruits" (see Mt 7:15-20; 12:33) and their agreement with God's Law. The early Christian ethical or "righteousness" Christology, with its emphasis on Jesus as the righteous person under the Law, deserves further exploration in systematic theology today.—D.J.H.

- 93r. R. H. GUNDRY, *Matthew: A Commentary on His Literary and Theological Art* [NTA 26, p. 318].

D. A. CARSON, "Gundry on Matthew: A Critical Review," *TrinJourn* 3 (1, '82) 71-91.—This

volume is the most rigorously redaction-critical commentary on Mt in any language, and can be used with profit in conjunction with a Greek synopsis of the Gospels. One can only admire Gundry's willingness to tackle difficult literary, theological, and critical problems. Yet virtually none of his central theses should win the approval of scholarly consensus, evangelical or otherwise. Despite countless provocative insights that shed light on Mt, Gundry's commentary must be treated with serious reservations. Ten points illustrate the reservations that the reviewer has in mind.—D.J.H.

94. T. J. KEEGAN, "Introductory Formulae for Matthean Discourses," *CathBibQuart* 44 (3, '82) 415-430.

Matthew clearly indicated where he intended each of the five major discourses to begin by using distinctive terminology (*kathizō* and related terms, *proserchomai*, *mathētai*, *ochloi*) in Mt 4:25–5:2; 9:36–37; 13:1–3, 36–37; 18:1–3; 24:3–4. This fivefold array of terminology confirms the view that chaps. 11 and 23 (and other sections) are not to be included among the major discourses, and strengthens the opinion regarding the chiasmic arrangement of Mt.—D.J.H.

95. D. MARGUERAT, "L'avenir de la loi: Matthieu à l'épreuve de Paul," *EtudThéolRel* 57 (3, '82) 361–373.

Their common Jewish-Christian heritage led Matthew and Paul to make the Law a central theme in their theologies. Even though they clashed on certain points, both recognized the authority of the Law and the need for its reinterpretation in light of Christ. After relating the Pauline and Matthean understandings of the Law to the history of the Syrian church, the article treats the indicative and the imperative, Christ as the precondition of obedience, and sin and grace.—D.J.H.

96. [Mt 2:13–15] F. BRÄNDLE, "'La huída a Egipto': Reflexiones bíblico-teológicas," *CahJos* 29 ('81) 25–36.

The article surveys the treatments of the flight into Egypt (Mt 2:13–15) in the NT Apocrypha, the patristic writings, and modern biblical scholarship. Then it focuses on Joseph as the protagonist in the biblical account and on the biblical-theological significance of the angel, the dream, and the message.—D.J.H.

97. [Mt 5–7] P. STUHLMACHER, "Jesu vollkommenes Gesetz der Freiheit. Zum Verständnis der Bergpredigt," *ZeitTheolKirch* 79 (3, '82) 283–322.

(1) In the Sermon on the Mount (Mt 5–7), Matthew presented Jesus' teaching of love as the new righteousness. The aim of the Sermon can best be characterized by a phrase used in Jas 1:25: "the perfect law of liberty." (2) The various models for understanding the Sermon that have developed in the history of interpretation do not belong merely to the past, but are still much alive. (3) Today the Sermon should be interpreted in accord with the model of understanding indicated by Jesus and Matthew—as a summons to practical discipleship and acts of love. This hermeneutical perspective is illustrated with reference to the Sermon's teachings on the new piety (Mt 6:7–15), poverty and possessions (5:3; 6:19–21, 24), marriage and divorce (5:27–32), and love of enemies and renunciation of force (5:38–48).—D.J.H.

98. G. LOHFINK, "Der ekklesiale Sitz im Leben der Aufforderung Jesu zum Gewaltverzicht (Mt 5, 39b–42/Lk 6, 29 f)," *TheolQuart* 162 (3, '82) 236–253.

The four parts of Jesus' teaching about nonviolence in Mt 5:39b–42 (see Lk 6:29–30) are

arranged in anticlimactic order; in addition to prohibiting violence, they demand that brutality and force be met with abounding goodness. This teaching was (and is) directed neither to individuals nor to nations or society in general, but to the people of God represented and prefigured by the circle of Jesus' disciples. The ecclesial significance of this teaching must not be neglected.—D.J.H.

99. J. D. M. DERRETT, "The Merits of the Narrow Gate (Mt. 7:13-14, Lk. 13:24)," *JournStud NT* 15 ('82) 20-29.

According to Mt 7:13-14 (see Lk 13:24), the narrow gate through which one must squeeze leads to life; the broad gate and the broad road lead to waste and loss. The saying alludes to the search for a narrow city-gate where no tax collectors would be waiting to exact their tolls. It is based on Isa 59:14, which identifies the broad road with business.—D.J.H.

Mt 9:20-22, § 27-114.

Mt 10:10, § 27-138.

Mt 10:23, § 27-61.

Mt 10:32-33, § 27-139.

100. G. N. STANTON, "Salvation Proclaimed: X. Matthew 11:28-30: Comfortable Words?" *ExpTimes* 94 (1, '82) 3-9.

It is not at all clear that Mt 11:28-30 echoes Sirach 51 or identifies Jesus as Sophia. Instead the meek and lowly Jesus urges his disciples to bear the yoke of discipleship, and promises them that it will be a delight rather than a burden because of his continuing presence (see Mt 28:16-20). These verses are comfortable words for hard-pressed disciples. The proclamation of salvation is in view only indirectly as part of Matthew's understanding of discipleship.—D.J.H.

101. A. DERMIENCE, "La péricope de la Cananéenne (Mt 15,21-28). Rédaction et théologie," *EphTheolLov* 58 (1, '82) 25-49.

Proceeding on the assumption that Mk 7:24-30 was the *Vorlage* of Mt 15:21-28, the article examines the differences between the texts of each verse and points out the significant modifications that are characteristic of Matthew. To explain Mt's archaisms, peculiarities, and additions, it is not necessary to suppose that Matthew used any source other than Mk and Q. The Matthean version of the story of the Canaanite woman offers a reflection on the christological foundations of universalism.—D.J.H.

Mt 15:21-28, § 27-116.

102. M.-A. CHEVALLIER, "'Tu es Pierre, tu es le nouvel Abraham' (Mt 16/18)," *EtudThéolRel* 57 (3, '82) 375-387.

The formulation of Mt 16:18 may have been influenced by Isa 51:1-2: Just as Abraham, the ancestor of the old people of God, is called "rock," so Simon Peter is presented as the ancestor of the new people of God. This interpretation is not simply based on the late passage in *Yalqut*

Shimeoni 1:766; it is also consistent with Jewish exegetical traditions, the wording of Mt 16:18, and the development of early Christianity.—D.J.H.

103. [Mt 18:1-6] F. CARRILLO-GUELBERT, “Si vous ne devenez comme les enfants . . . ,” *BullCentProtEtud* 34 (3-4, '82) 5-24.

In Mt 18:1-6, Jesus welcomes the child not as a potential adult but in his present state. The child is the subject of a parable that reveals the vanity and deception of the “great ones.” The passage presents spiritual childhood as the truth about our existence before God and with one another.—D.J.H.

104. J. THOMAS, “Tout est grâce. Lecture de Matthieu 19, 1-12,” *Christus* [Paris] 29 (115, '82) 338-344.

Mt 19:1-12 should be read as a continuous text presenting marriage and celibacy under the sign of grace. These two forms of realizing human sexuality are gifts from God, complementing one another.—D.J.H.

105. [Mt 21:12-13] W. W. WATTY, “Jesus and the Temple—Cleansing or Cursing?” *ExpTimes* 93 (8, '82) 235-239.

The action of Jesus in the Temple (Mt 21:12-13; Mk 11:15-18; Lk 19:45-47; Jn 2:12-13) bore deeper implications than the description “cleansing” allows, and wider ramifications than are generally recognized. It was a symbolic action pointing to the destruction of the Jerusalem Temple, and an integral component of the Gospel passion narratives. The integration of the theme of cursing the Temple into the passion narratives suggests that the incident was meant to be not only kerygma but also propaganda directed at the Jewish religious leaders.—D.J.H.

Mt 22:15-22, § 27-122.

Mark

106. S. FREYNE, “At Cross Purposes. Jesus and the Disciples in Mark,” *Furrow* 33 (6, '82) 331-339.

All groups and individuals in Mk are defined in terms of their relationship with or contrast to the disciples. In the first half of the Gospel, the disciples are with Jesus. But the opening section (8:31–10:52) of the second half shows them at cross-purposes with Jesus, and the whole second half challenges them to a more dynamic and demanding way of following Jesus.—D.J.H.

107. J. NAVONE, “The Story Told by Mark: God’s Word of Love,” *ClerRev* 67 (6, '82) 199-203.

That Jesus is the beloved of the Father was the basic assumption of Mark’s narrative. The affirmations of Jesus’ divine sonship at the baptism (1:11), the transfiguration (9:7), and the crucifixion (15:39) suggest a model of Christian conversion that moves from nonrecognition through incipient recognition to full recognition of the beloved Son of God.—D.J.H.

108. B. G. POWLEY, “Understanding the ‘Messianic Secret’ in Mark’s Gospel,” *EpworthRev* 9 (3, '82) 54-59.

The messianic secret in Mk must be understood in light of the church’s preaching of the crucified and risen Christ. The secret served Mark’s pastoral message: Jesus went willingly to the cross, and Christians are called to follow him as crossbearers.—D.J.H.

109. D. SENIOR, "The Eucharist in Mark: Mission, Reconciliation, Hope," *BibTheolBull* 12 (3, '82) 67-72.

Mark deliberately related the Eucharist to the pastoral questions of mission and reconciliation. The language and geographic location of the feeding stories in Mk 6:30-44 and 8:1-10 tie the universal mission of the disciples to the Eucharist, for Jesus feeds both Jews and Gentiles. The account of the institution of the Last Supper links the theme of failure in discipleship (see Mk 14:17-21, 27-31) with that of the disciples' reconciliation (see Mk 14:22-26). The hypothesis of a Roman origin for the Gospel seems most reasonable.—D.J.H.

110. B. VAN IERSEL, "De betekenis van Marcus vanuit zijn topografische structuur (The Meaning of Mark's Gospel According to its Topographical Structure)," *TijdTheol* 22 (2, '82) 117-138.

Mk has a five-part topographical structure: in the desert (1:2-13), in Galilee (1:16-8:21), on the way (8:27-10:45), in Jerusalem (11:1-15:39), and near the tomb (15:42-16:8). These sections are joined together by two transitional passages at the beginning and end (1:14-15; 15:40-41) and by two stories framing the central section (8:22-26; 10:46-52). When the equivalences in the first and fifth parts and the oppositions in the second and fourth parts are brought together, the central section emerges as the key to the concentric structure of the entire Gospel. Mk 16:7 should be understood as directing the reader back to the central section, not as a reference to the resurrection appearances or the parousia.—D.J.H.

111. W. S. VORSTER, "The function of the use of the Old Testament in Mark," *Neotestamentica* 14 ('81) 62-72.

Mark used the OT as a literary means of putting across a narrative point of view. The OT quotations and allusions function at the same level as other narrative techniques like narrative commentary, characterization, and plot. OT usage forms part of the way in which Mark told the story of the life and work of Jesus; it establishes perspectives through which the reader is presented with this story.—D.J.H.

112. R. A. GUELICH, "'The Beginning of the Gospel'—Mark 1:1-15," *BibRes* 27 ('82) 5-15.

In view of the function of *kathōs gegraftai* in Mk 1:2a and the literary function of *archē* in a heading, one can conclude that Mark's opening words included 1:1-3 and that they served as the heading for the introductory section only (1:1-15), not for the whole Gospel. The introductory section related the promise of Isaiah (1:1-3) to John the Baptist as the one who prepared the way (1:4-8), and to Jesus as the "Lord" who was the coming one (1:9-15). The use of material from the book of Isaiah to introduce Jesus' public ministry in Mt 4:13-16 and Lk 4:16-20 adds support to this thesis.—D.J.H.

113. [Mk 4:12] C. A. EVANS, "The Function of Isaiah 6:9-10 in Mark and John," *NovTest* 24 (2, '82) 124-138.

(1) Whoever composed the paraphrase of Isa 6:9-10 in Mk 4:12 has given it a telic (i.e. final) meaning and applied it to the purpose of Jesus' parables. This use of the OT passage implies that the parables were designed to conceal the truth. (2) John freely composed the quotation in Jn 12:40 from related Isaianic texts (especially Isa 6:10) and alluded to Isa 6:9 in Jn 9:39. He stressed the theme of obduracy as the way by which God's purpose in Jesus was to be fulfilled.

(3) The harsh, telic reading of Isa 6:9-10 found in both Mk and Jn may have been a key ingredient among the forces responsible for the emergence of the Gospel *Gattung*.—D.J.H.

114. H. VERWEYEN, “Einheit und Vielfalt der Evangelien am Beispiel der Redaktion von Wundergeschichten (insbesondere Mk 5,25-34 parr.),” *Didaskalia* 11 (1, '81) 3-24.

After describing fundamentalist, harmonistic, and historical attempts at explaining the many portraits of the one Jesus, the article reflects on the hermeneutical problems encountered in the Gospels and especially in the miracle stories. Then it illustrates these problems with reference to the accounts of Jesus' healing of the woman with the hemorrhage in Mk 5:25-34; Mt 9:20-22; and Lk 8:43-48. Particular attention is given to the redactional interests of each Evangelist, the tradition and form of the story, the parallels to it in other ancient writings, and its relation to the historical Jesus. [M. I. Alves's three-page Portuguese summary of the article appears on pp. 25-27.]—D.J.H.

Mk 6:3, § 27-75.

115. F. MANNS, “Marc 6,21-29 à la lumière des dernières fouilles du Machéronte,” *StudBib FrancLibAnn* 31 ('81) 287-290.

The recent discovery of two adjacent dining rooms in the fortress at Machaerus [see § 27-345] suggests that the account of John the Baptist's death in Mk 6:21-29 consists of more than novelistic or midrashic elements. The two dining rooms may reflect the ancient Jewish custom of having separate dining facilities for men and women.—D.J.H.

116. [Mk 7:24-30] F.-J. STEINMETZ, “Jesus bei den Heiden. Aktuelle Überlegungen zur Heilung der Syrophönikierin,” *GeistLeb* 55 (3, '82) 177-184.

The story of the Syrophoenician woman in Mk 7:24-30 (see Mt 15:21-28) clearly illustrates the salvation-historical function of Israel with regard to all peoples. The ancient problem of the relation between Jews and Gentiles is mirrored today in the problem of relations between Christians and non-Christians.—D.J.H.

Mk 7:24-30, § 27-101.

117. [Mk 8:38] A. DÍEZ MACHO, “La Cristología del Hijo del Hombre y el uso de la tercera persona en vez de la primera,” *ScriptTheol* 14 (1, '82) 189-201.

It is frequently asserted that there is a distinction between Jesus and the Son of Man in Mk 8:38 and Lk 12:8. But these sayings merely reflect the Galilean Aramaic use of the third person in place of the first person in polite speech. Twenty-five passages in the Palestinian Targums of the Pentateuch illustrate this phenomenon.—D.J.H.

Mk 9:1, §§ 27-61, 242.

118. [Mk 10:11-12] E. SCHWEIZER, “Scheidungsrecht der jüdischen Frau? Weibliche Jünger Jesu?” *EvangTheol* 42 (3, '82) 294-300.

The textual evidence on which B. Brooten [§ 26-867] bases her thesis that Jewish women in Palestine had the right to initiate divorce proceedings is questionable. Also, L. Schottroff's contention [§ 26-876] that when Mark spoke of the “disciples” he included women is not well founded.—D.J.H.

119. B. LINDARS, "Salvation Proclaimed: VII. Mark 10:45: A Ransom for Many," *ExpTimes* 93 (10, '82) 292-295.

The situation presupposed by the "ransom" saying in Mk 10:45 was anxiety on the part of the disciples, who were terrified at what might happen to Jesus. Jesus' response was ironic and self-effacing: "A man (i.e. the man to whom such a call is given) may risk his life for the sake of the many." The ransom element developed separately (see 1 Tim 2:6) until Mark united it with the "service" saying (see Lk 22:27).—D.J.H.

120. [Mk 10:46-52] J. A. MIRRO, "Bartimaeus: The Miraculous Cure," *BibToday* 20 (4, '82) 221-225.

In light of the work of A. N. Wilder and other literary critics, the story of the healing of Bartimaeus in Mk 10:46-52 appears as a Gospel in miniature. To the early church it symbolized the longing for salvation from oppression, physical suffering, and death.—D.J.H.

121. R. A. CULPEPPER, "Mark 10:50: Why Mention the Garment?" *JournBibLit* 101 (1, '82) 131-132.

According to Mk 10:50, Bartimaeus cast aside his garment (*himation*), sprang up, and came to Jesus. The chain of references to *himatia* in Mk (2:21; 5:27-30; 6:56; 9:3; 11:7-8; 13:16; 15:20, 24) suggests that the garment is a narrative device representing the old order that Bartimaeus left behind.—D.J.H.

Mk 11:15-18, § 27-105.

122. H. G. KLEMM, "De censu Caesaris. Beobachtungen zu J. Duncan M. Derretts Interpretation der Perikope Mk. 12:13-17 par," *NovTest* 24 (3, '82) 234-254.

In *Law in the New Testament* (1970), J. D. M. Derrett argued that Mk 12:13-17 (see Mt 22:15-22; Lk 20:20-26) was strongly influenced by Qoh 7:29; 8:2 in its wording, composition, and meaning, and that the pericope encouraged obedience to Caesar as a way of obeying God. This article explains Derrett's views, refines and deepens his literary analysis, and discusses critically his understanding of the OT background and meaning of the passage. It notes that Derrett did not emphasize sufficiently the opposition between God and not-God (i.e. Caesar) in the pericope.—D.J.H.

123. [Mk 12:24-27] F. G. DOWNING, "The Resurrection of the Dead: Jesus and Philo," *Journ StudNT* 15 ('82) 42-50.

Philo's treatment of Exod 3:6, 15-16 in *De Abrahamo* 50-55 suggests that God's relatedness both was and continued to be with Abraham, Isaac, and Jacob as living men. This passage shows that the kind of reading of Exod 3:6, 15-16 presupposed by Mk 12:24-27 was known in Jewish circles in Jesus' time. The assertion of a resurrection life in terms of relatedness to God fits into a widely evidenced field of discourse (see Romans 8, 1 Corinthians 15, Philo's *De fuga* 55-59).—D.J.H.

Mk 13, § 27-146.

Mk 13:30, § 27-61.

124. [Mk 14:53-72] C. A. EVANS, “‘Peter Warming Himself’: The Problem of an Editorial ‘Seam,’” *JournBibLit* 101 (2, ’82) 245-249.

In Mk 14:53-72 and Jn 18:13-27, a startling seam appears in which both Gospels break off with “Peter warming himself” by the fire (Mk 14:54; Jn 18:18), develop Jesus’ trial scene, and then resume with “Peter warming himself” (Mk 14:67; Jn 18:25). It is neither necessary nor possible to explain this phenomenon in terms of literary dependence or a common source. It is better seen as the story-telling device of digression and resumption common in Greek romances.—D.J.H.

125. H. L. CHRONIS, “The Torn Veil: Cultus and Christology in Mark 15:37-39,” *JournBibLit* 101 (1, ’82) 97-114.

Mk 15:37-39 is a carefully constructed and theologically intricate passage. The simultaneous culmination and juxtaposition of two great Markan themes—the rejection and suffering of Jesus (15:37), and the revelation and recognition of Jesus’ divine identity (15:39)—give consummate expression to the radical theology of the cross at the heart of the Gospel. The torn veil (15:38) describes the ultimate theophany: In his death Jesus manifests his true identity, and the effect is equivalent to God showing his “face.” Thus the torn veil enhances rather than disrupts Mark’s climactic expression of the theology of the cross in 15:37-39.—D.J.H.

Mk 15:40–16:8, § 27-118.

Luke

126. M.-A. CHEVALLIER, “Luc et l’Esprit saint. A la mémoire du Père Augustin George (1915-1977),” *Bulletin des Facultés Catholiques de Lyon* [Lyon] 106 (64, ’82) 21-31.

An article that also appeared in *RevSciRel* [§ 26-877].—D.J.H.

127. P. DE VILLIERS, “Die diens van die gelowige in die Lukas-geskrifte (Service of the believer according to Luke’s writings),” *Scriptura* 6 (’82) 13-28.

Luke used the motif of the benefactor both to interpret Jesus and to illuminate the service of believers (see Lk 6:27-36). He joined together the christological and ethical aspects of the motif in Lk 22:15-30. His idea of service implied that persons are believers because and as they serve; their service is spiritual though concrete, seeks no reward, and is humble and joyful.—D.J.H.

128. W. G. MOST, “Did St. Luke Imitate the Septuagint?” *JournStudNT* 15 (’82) 30-41.

In biblical Hebrew the apodictic *w* (“and”) was used to connect the main clause to a preceding subordinate clause. In a very high percentage of cases, the Septuagint reproduced the Hebrew apodictic *waw* as *kai*. Luke’s sparse use of apodictic *kai* indicates that he was not imitating the Septuagint. The apodictic *kais* that do occur in Lk are best explained as slavish translations of conservative Hebrew sources.—D.J.H.

129. E. RASCO, “Estudios lucanos,” *Biblica* 63 (2, ’82) 266-280.

This bulletin of eleven books on Lk-Acts published between 1977 and 1979 is divided into three sections: studies of the whole Lukan work by one or several authors (F. Bovon, A. George, C. H. Talbert [ed.], J. Ernst), commentaries (J. Ernst, G. Schneider), and monographs on particular texts (U. Busse, I. Bosold, A. Büchele, J.-M. Guillaume, E. Richard).—D.J.H.

130. L. SABOURIN, "The Eschatology of Luke," *BibTheolBull* 12 (3, '82) 73-76.

After a general consideration of Luke's eschatology, the article examines three particular problems related to it: the delay of the parousia, the actualization and individualization of eschatology, and the question whether Luke "de-eschatologized" the kerygma.—D.J.H.

131. A. GUEURET, "Luc I-II. Analyse Sémiotique," *SémiotBib* 25 ('82) 35-42.

This summary of the author's dissertation, a semiotic analysis of Lk 1-2 according to the models developed by A. J. Greimas, describes what questions were considered in each of the four chapters and what results were reached. Attention is given to the structural, syntactical, semantic, and expressive dimensions of the text.—D.J.H.

132. F. Ó FEARGHAIL, "The Literary Forms of Lk 1,5-25 and 1,26-38," *Marianum* 43 (3-4, '81) 321-344.

(1) The literary form of Lk 1:5-25 is that of a miracle story, the story of a miraculous conception through a divine intervention. This fact emerges from a consideration of the story and a comparison of it to the OT stories of miraculous conceptions in Gen 11:27-21:6; 25:21; 29:31-30:23; Judg 13:2-24; and 1 Sam 1:1-20. (2) Lk 1:26-38 is a call narrative (see Judg 6:11-24; Exodus 3-4; Jeremiah 1) set in the context of an angelophany. Recognition of the call-narrative form helps to resolve some of the traditional exegetical difficulties encountered in vv. 27, 31, 34-35, 45.—D.J.H.

133. C. BUZZETTI, "Kecharitōmēnē, 'favoured' (Luke 1.28), and the Italian Common Language New Testament ('Parola del Signore')," *BibTrans* 33 (2, '82) 243.

With its rendering of Lk 1:28 ("ti saluto, Maria! Il Signore è con te; egli ti ha colmata di grazia"), the Italian "common language" NT has provided a faithful translation of the Greek text, which is acceptable to all Italian Christians.—D.J.H.

134. S. BROCK, "Passover, Annunciation and Epiclesis: Some Remarks on the Term *Aggen* in the Syriac Versions of Lk. 1:35," *NovTest* 24 (3, '82) 222-233.

All the Syriac versions chose to translate *episkiasei* in Lk 1:35 by *naggen 'al* (the af'el of *gnn*, "cover over" or "overshadow"). The evidence of the Targums points to *aggen* having its origin, probably in Palestine, as an Aramaic term denoting divine intervention of a salvific nature (as at the first Passover). The article also discusses some aspects of the term's use in the Syriac tradition: the subsequent understanding of *aggen* in Lk 1:35, the extension of the term to other key NT episodes, and its employment in liturgical texts and monastic literature.—D.J.H.

135. T. STRAMARE, "La presentazione di Gesù al Tempio (Lc. 2, 22-40): Significato esegetico e teologico," *CahJos* 29 ('81) 37-61.

This study of Lk 2:22-40 treats the following issues: its place in Lk 1-2, Jesus and the Law, the fullness of the times, the purification, the offering of the firstborn, the consecration of the Levites, purification and holiness, the presentation, the holy Messiah, Anna and Simeon, Mary and Joseph, and the role of Joseph in the incident.—D.J.H.

136. G. E. RICE, "Luke 4:31-44: Release for the Captives," *AndUnivSemStud* 20 (1, '82) 23-28.

Lk 4:31-44 is the first of three blocks of material used to interpret the prophecy of Isaiah quoted in Lk 4:18-19 [see § 26-138]. The four incidents in this first block—the demoniac at

Capernaum, Peter's mother-in-law, the demons' identification of the Messiah, and the proclamation of the kingdom—show how Jesus delivers people from the captivity of Satan through healings and exorcisms.—D.J.H.

137. G. E. RICE, "Luke 5:33-6:11: Release from Cultic Tradition," *AndUnivSemStud* 20 (2, '82) 127-132. [See §§ 26-138; 27-136.]

The material following the programmatic statement of Jesus' ministry in Lk 4:16-30 was designed to interpret the Isaianic theme of release—from the power of Satan (4:31-44), sin (5:1-32), and cultic tradition (5:33-6:11). The third block of interpretative material contains a fasting pericope (5:33-35), two illustrations (5:36-39), and two Sabbath pericopes (6:1-11). It shows how Jesus brought release to those burdened and crushed by human restrictions, and freed them for a proper and meaningful relationship with God.—D.J.H.

Lk 6:29-30, § 27-98.

Lk 8:43-48, § 27-114.

138. [Lk 10:7] A. E. HARVEY, "'The Workman is Worthy of His Hire': Fortunes of a Proverb in the Early Church," *NovTest* 24 (3, '82) 209-221.

In the early church, the proverb "The workman is worthy of his hire" (see 1 Cor 9:14; 1 Tim 5:18; *Didache* 13:1) was used in the debate over the payment of ministers. By placing it as close as possible to the statement that a Christian missionary should have no money in his purse (Mt 10:9-10), Matthew suggested that the proverb could be used in the same way. Luke's use of the proverb in 10:7 to explain why Christian missionaries should receive temporary hospitality may have been its original application, but this is not entirely certain (see Jas 5:4).—D.J.H.

Lk 10:25-37, § 27-45.

139. D. R. CATCHPOLE, "The Angelic Son of Man in Luke 12:8," *NovTest* 24 (3, '82) 255-265.

The article reconstructs the Q-form of Lk 12:8-9/Mt 10:32-33, argues against a legal setting and for a religious setting of the saying, and considers the relation between "I" and "Son of Man." In anticipation of the Son of Man's coming from heaven to earth and the Judgment, Lk 12:8 issues a promise and a warning that combine as a demand. Firm commitment to the words of Jesus and open acknowledgment of the significance of his mission within God's design will be matched by a corresponding acknowledgment in heaven on the part of the Son of Man—the angelic counterpart of Jesus and, by extension, of those attached to him in discipleship.—D.J.H.

Lk 12:8, § 27-117.

Lk 13:24, § 27-99.

140. B. PRETE, "Il testo di Luca 13,31-33. Unità letterarie ed insegnamento cristologico," *BibOr* 24 (2, '82) 59-79.

Consideration of the formation, structure, and language of Lk 13:31-33 indicates that the passage is a well-constructed and coherently developed literary unit. Its christological teaching

resides chiefly in the terms *teleiounai*, *poreuesthai*, and *prophētēs*. Although the present form of the text is Lukan, the subject matter comes from Jesus.—D.J.H.

141. J. G. STRELAN, "Preparing to Preach: Reflections on Luke 17:11-19," *LuthTheolJourn* 16 (2, '82) 83-87.

The story of the grateful Samaritan (Lk 17:11-19) clearly exhibits and illustrates the characteristic features of all miracle stories in the Gospels. At the center of the miracle stands Jesus Christ, who confronts everyone with this question: What is your relationship to me and to the kingdom that I have ushered in?—D.J.H.

142. K. S. PROCTOR, "Luke 17.20,21," *BibTrans* 33 (2, '82) 245.

Translators of Lk 17:20-21 should consider rendering *basileia* as "kingly rule" and *entos* as "in the hearts and lives of."—D.J.H.

143. L. T. JOHNSON, "The Lukan Kingship Parable (Lk. 19:11-27)," *NovTest* 24 (2, '82) 139-159.

The shape of the parable of the pounds in Lk 19:12-27, the ambiguity of the introduction in Lk 19:11, and Luke's consistency as a writer demand that the traditional interpretation of the passage as a teaching on the delay of the parousia be put aside. When the parable is read within the context of the Lukan story, it confirms rather than denies the expectation expressed in Lk 19:11: Jesus is proclaimed as king and exercises rule through his apostles in the restored Israel; this is a "manifestation" of God's kingdom; and those who refuse it are cut off. The parable and its introduction serve the literary function of alerting the reader regarding what will follow. It is preeminently the Lukan kingship parable.—D.J.H.

144. P. ELLINGWORTH, "Who went first? (Luke 19.28-29)," *BibTrans* 33 (2, '82) 244.

Translators of Lk 19:28 must make it clear that Jesus and his disciples remain together, with Jesus at the head of the group. Only in Lk 19:29 are two of the disciples sent away.—D.J.H.

Lk 19:45-47, § 27-105.

Lk 20:20-26, § 27-122.

145. M. TROWITZSCH, "Gemeinschaft der Lebenden und der Toten. Lk 20, 38 als Text der Ekklesiologie," *ZeitTheolKirch* 79 (2, '82) 212-229.

In the last lines that K. Barth wrote before his death, he reflected on Lk 20:38 ("now he is not God of the dead, but of the living; for all live to him") as an ecclesiological text. The first part of the article discusses Barth's treatment of this text in his earlier sermons and writings, and the second part shows how the biblical text itself emphasizes the universal fidelity of God. The third part explains how Lk 20:38 teaches about both God and the church.—D.J.H.

146. A. DEL AGUA PÉREZ, "Deráś Lucano de Mc 13 a la luz de su 'Teología del Reino': Lc 21,5-36," *EstBíb* 39 (3-4, '81) 285-313.

The redaction of the Markan eschatological discourse (Mk 13) in Lk 21:5-36 is a midrashic actualization of Jesus' words in light of the Lukan community's situation and Luke's theology of the kingdom. The article calls attention to Luke's midrashic procedures in Lk 21:5-36 vis-à-vis the Markan *Vorlage* according to the following outline: introduction (vv. 5-7), preliminary

warning against impostors (vv. 8-9), the cosmic catastrophes (vv. 10-11), the central section (vv. 12-24), and the end of the times (vv. 25-36). The Lukan actualization was guided by Luke's idea of Christology, which focused on God's kingdom and was the source of his eschatology.—D.J.H.

147. H. GERITS, "Le message pascal au tombeau (Lc 24, 1-12). La résurrection selon la présentation théologique de Lc.," *Estudios Teológicos* [Guatemala City] 8 (15, '81) 3-63.

After calling attention to the importance of the resurrection and its function in Lk-Acts, the article shows how the three pericopes in Lk 24 (vv. 1-12, 13-35, 36-53) compose a literary and theological unity. Then it discusses the principal differences between Mk 16:1-8 and Lk 24:1-12, and presents an exegesis of the Lukan account with particular attention to the purpose of the visit to the tomb, the "two men" or angels, their message, the "third day," the women after the message, the names of the women, the incredulity of the apostles, and Peter at the tomb. The third section stresses that, according to Luke, the apostles' faith did not rest on the emptiness of the tomb or the words of the women but on the risen Lord, his appearances, and his explication of the Scriptures.—D.J.H.

148. L. LEGRAND, "Christ the Fellow Traveller. The Emmaus Story in Lk 24:13-35," *IndTheol Stud* 19 (1, '82) 33-44.

The Emmaus account in Lk 24:13-35 is the story of all those who meet Christ along the way and come to recognize him. Luke transformed a traditional recognition story into a blueprint for the Christian mission: Christ becomes the model of the itinerant missionary; his preaching is typical of the early Christian kerygma; and the response of the disciples evokes the image of the early church responding to the gift of the word and the Spirit through unity, generosity, and integral fellowship.—D.J.H.

John

149. J. BECKER, "Aus der Literatur zum Johannesevangelium (1978-1980)," *TheolRund* 47 (3, '82) 279-301.

After listing important books and articles on the Fourth Gospel published in various languages between 1978 and 1980, this bulletin [see § 24-142] discusses the present state of Johannine research, recent commentaries on the Gospel, text-critical research, the relation between Jn and the Synoptic Gospels, and Johannine literary criticism. [To be continued.]—D.J.H.

150. J.-A. BÜHNER, "Denkstrukturen im Johannesevangelium," *TheolBeitr* 13 (5, '82) 224-231.

Among the most important thought-structures in the Fourth Gospel are the merging of temporal and spatial differences through the "hour" of Jesus, the community's *martyria* as both argumentative and polemical, and the pneumatic character of the Son of Man and the community of the Paraclete. These three thought-structures come together in Jn 12:36b-50.—D.J.H.

151. M. A. FERRANDO, "Ver a Jesús, un aspecto fundamental de la Cristología del Cuarto Evangelio," *TeolVida* 23 (3, '82) 203-215.

While presenting Jesus as a real man, the Fourth Gospel also portrayed him as the Son of God, the Logos, etc. As a means of establishing the appropriateness of such titles, the Evangelist developed the theme of seeing Jesus. The "seeing" by John the witness presupposed faith,

the gift of the Father, post-Easter experience, and reflection on the OT. The continuing presence of Jesus among his own made it possible for the readers of the Gospel to see, believe, and know Jesus.—D.J.H.

152. B. H. GRIGSBY, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," *JournStudNT* 15 ('82) 51-80.

Although an expiatory rationale between Christ's death and sin's removal is not spelled out as explicitly in the Fourth Gospel as it is in the Pauline letters, there are sufficient hints throughout Jn to justify the supposition that the Evangelist endorsed such a rationale: the casting of Jesus in the role of the paschal victim (see Jn 1:29; 19:14, 29, 36), the relating of Jesus to the Isaac-figure as reconstrued in rabbinic speculation on Gen 22:1-14 (see Jn 1:29; 3:16; 19:17), and the description of the effluence of blood and water from the side of Christ (see Jn 19:34). There was ample room in John's passion theology for both revelatory and expiatory themes.—D.J.H.

153. L. NEREPARAMPIL, "The Johannine Understanding of Salvation and the World Religions," *IndJournTheol* 30 (3-4, '81) 146-151.

In the Fourth Gospel, salvation is not only liberation from sin, darkness, the world, death, and Satan; it is also the possession of eternal life. Although John spoke of salvation only in terms of one's relationship to Jesus, he nevertheless presented a universalistic outlook and admitted the possibility of some openings to the world religions.—D.J.H.

154. M. PAMMENT, "Eschatology and the Fourth Gospel," *JournStudNT* 15 ('82) 81-85.

John was concerned not just with the fate of believers, but also with the fate of the world. The difference between the Johannine and Synoptic presentations can be seen especially in John's narrowing of the concept of *kosmos* to mean the human world, and his emphasis on Jesus' resurrection as a reality now.—D.J.H.

155. R. PIETRANTONIO, "El Mesías Asesinado. El Mesías ben Efraim en el Evangelio de Juan," *RevistBib* 44 (1, '82) 1-64.

The article presents the introduction, selected parts, and the general conclusions of the author's doctoral dissertation defended in 1981 before the theological faculty of the Pontificia Universidad Católica Argentina, Santa María de los Buenos Aires. It argues that the Fourth Gospel's portrayal of Jesus as the assassinated Messiah was based on Jewish ideas about the Messiah ben Ephraim. After analyzing the mention of Jesus' stay in Ephraim (Jn 11:54) and Ephraim's geographical significance in the Gospel as a whole, it discusses the references to the Messiah ben Ephraim in the Targums of Exod 40:11 and Zech 12:10, and then applies the results of this investigation to understanding the literary structure of Jn 11:55-19:42 as a whole and Jn 19:31-42 in particular.—D.J.H.

156. C. H. H. SCOBIE, "Johannine geography," *StudRel/SciRel* 11 (1, '82) 77-84.

The geographical references in the Fourth Gospel tend to confirm the existence of different strata, reflecting the complex process by which it came into being. The Evangelist apparently moved beyond an interest in specific geographical locations. But the traditions that he incorporated regarding Jerusalem, Samaria, Galilee, and Perea may well mirror the early history of the Johannine community. Many or all of the geographical references in Jn may go back to the life of the historical Jesus, but it is difficult to see how satisfactory criteria could be devised to prove this contention.—D.J.H.

157. J. N. SUGGIT, "Nicodemus—the true Jew," *Neotestamentica* 14 ('81) 90-110.

John's portrayal of Nicodemus (see Jn 3:1-21; 7:50; 19:39) reflects a leading theme of the Gospel: The OT Scriptures bear witness to Jesus in such a way that their meaning and authority are found only in the risen Lord present with his church (see Jn 15:1-17; 17:22-23; 20:21-23). All those, whether Jews or Gentiles, who receive Jesus become what Israel was called to be. In becoming Christians and taking the body of Christ, they are shown to be true Jews.—D.J.H.

158. J. O. TUÑÍ, "El cuarto evangelio y el tiempo. Notas para un estudio de la concepción del tiempo en el cuarto Evangelio," *EstEcl* 57 (221, '82) 129-154.

After remarks on the importance of the concept of time in the NT, the article considers the present and future elements in the eschatology of the Fourth Gospel, various aspects of time in Jn, and the origin of the Johannine notion of time. The temporal references in the Fourth Gospel are not primarily concerned with chronology. Time receives its consistency and significance in Jesus; time is important precisely because it is the time of Jesus. The roots of this idea of time are to be found in Judaism rather than gnosticism.—D.J.H.

159. M. VELLANICKAL, "The Gospel of John in the Indian Context," *Jeevadhara* 12 (68, '82) 140-155.

John wrote his Gospel to bear witness to the events that led him to faith and to evoke or increase faith in his readers. The Fourth Gospel is interpreted today from various perspectives: existential, theological, symbolic, sacramental, and typological. In the Indian context the following features of the Gospel should be considered: its open-ended language, symbolism, and stress on contemplation.—D.J.H.

Jn, § 27-424.

160. [Jn 1:1-18] G. SIEGWALT, "Der Prolog des Johannesevangeliums als Einführung in eine christliche Theologie der Rekapitulation," *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* [Berlin] 24 (2, '82) 150-171.

The German version of an article published in French in *RevThéolPhil* [§ 26-534].—D.J.H.

Jn 1:1-51, § 27-54.

Jn 1:13, § 27-75.

161. S. S. SMALLEY, "Salvation Proclaimed: VIII. John 1:29-34," *ExpTimes* 93 (11, '82) 324-329.

Jn 1:29-34 makes a profound contribution to the subject of the divine disclosure in Jesus Christ, with which the Fourth Gospel is fundamentally concerned. John the Baptist bore witness to Jesus as the Lamb of God and preexistent one (vv. 29-31) and as the Spirit-bearer and chosen one (vv. 32-34). Jesus was able to "bear away the sin of the world" (v. 29) precisely because of his humiliation at the human level and his exaltation at the divine level.—D.J.H.

162. L. P. TRUDINGER, "An Israelite in whom there is no Guile: An Interpretative Note on John 1:45-51," *EvangQuart* 54 (2, '82) 117-120.

The thrust of the dialogue between Jesus and Nathanael in Jn 1:45-51 is lost until we recall that the name Jacob had become virtually a synonym for "deceit." Jesus' greeting in v. 47 could

be expressed thus: "Look, Israel without a trace of Jacob left in him." As the dialogue proceeds, Jesus explains that the Jacob-story will be played out in the Messiah's culminating work (see v. 51).—D.J.H.

Jn 2:12-13, § 27-105.

163. M. GIRARD, "L'unité de composition de *Jean 6*, au regard de l'analyse structurale," *ÉglThéol* 13 (1, '82) 79-110.

From the technical perspective of structural analysis, it is necessary to distinguish five sections in Jn 6: a mountain scene (vv. 1-15), two scenes by the sea (vv. 16-25), a preparatory dialogue (vv. 26-34), the revelation discourse (vv. 35-59), and a final dialogue (vv. 60-71). The article analyzes the internal structure of each section and then examines the intersectional (or maxi-structural) agreements. It affirms the compositional unity of Jn 6:1-71, and calls attention to its theology of the Eucharist as a permanent actualization of the first exodus in salvation history and of the paschal exodus of Jesus (which recapitulates and gives direction to the first exodus).—D.J.H.

164. D. MUÑOZ LEÓN, "Las fuentes y estadios de composición del Cap. 6.º de S. Juan según Boismard-Lamouille," *EstBíb* 39 (3-4, '81) 315-338.

Since Jn 6 contains both narrative and discourse material and its prehistory has been the subject of several scholarly studies, it is an appropriate passage for testing M.-É. Boismard and A. Lamouille's hypothesis regarding the literary strata (Document C, John II-A, John II-B, John III) in the composition of the Fourth Gospel [see § 26-160]. The article explains and evaluates Boismard and Lamouille's treatment of the multiplication of the loaves (vv. 1-15), Jesus walking on the waters (vv. 16-21), the bread-of-life discourse (vv. 22-59), and the result of the discourse (vv. 60-71). Although their discussion of Jn 6 contains many interesting suggestions and subtle analyses, their reconstruction of the passage's literary history remains unlikely.—D.J.H.

165. [Jn 6:22-71] M. GOURGUES, "Section christologique et section eucharistique en Jean VI. Une proposition," *RevBib* 88 (4, '81) 515-531.

Many scholars have understood the bread-of-life discourse in Jn 6 as the juxtaposition of a sapiential discourse (vv. 26-51b[or 52]) and a eucharistic discourse (vv. 51c[or 53]-58). P. Borgen, however, viewed it as a two-part (vv. 31-48, 49-58) exposition of Ps 78:24 (see v. 31). But it is preferable to distinguish a christological section (vv. 22-24, 28-33, 35b-51b, 57-59) and a eucharistic section (vv. 25-27, 34-35a, 51c-56). The eucharistic material, while undoubtedly an insertion, has been skillfully integrated into the discourse. The reactions to the discourse in Jn 6:60-71 are connected to the eucharistic section (vv. 60-64) and the christological section (vv. 65-71). A four-page appendix divides Jn 6:22-71 into its christological and eucharistic sections.—D.J.H.

166. M. GOURGUES, "L'aveugle-né (*Jn 9*). Du miracle au signe: typologie des réactions à l'égard du Fils de l'homme," *NouvRevThéol* 104 (3, '82) 381-395.

The story of the man born blind in Jn 9:1-41 consists of the fact of the healing worked by Jesus (vv. 1-7) and then reported by the crowd (vv. 8-12), the procedure instituted by the Pharisees confronting first the healed man (vv. 13-17) and then his parents (vv. 18-23), and the judgment made by the Pharisees and contested by the man (vv. 24-34) and the judgment made by Jesus

(vv. 35-41). The various reactions in the account involve the recognition of the miracle as sign: those who do not question; those who question but do not believe; those who believe but do not bear witness; and those who question, believe, and bear witness. In proclaiming his faith in the Son of Man (vv. 35-38), the healed man recognizes in Jesus the light that was with God and that enlightens everyone coming into the world (v. 5; see Jn 1:1, 9).—D.J.H.

Jn 9:39, § 27-113.

167. J. S. HILL, “*Ta baia ton phoinikōn* (John 12:13): Pleonasm or Prolepsis?” *JournBibLit* 101 (1, '82) 133-135.

The popularity in the ancient world of the phoenix myth as a resurrection archetype and its hermeneutical value for early patristic writers suggest the possibility that in Jn 12:13 the Evangelist was deliberately exploiting the *phoenix* homonymy and drawing attention to the allusion by casting it in the awkward, apparently pleonastic phrase *ta baia tōn phoinikōn*. The case for interpreting the linguistic evidence as an intentional reference to the resurrection is supported and strengthened by the fact that such a prolepsis is peculiarly appropriate to the Johannine structure in chap. 12.—D.J.H.

Jn 12:40, § 27-113.

168. F. GENUYT, “Les deux bains. Analyse sémiotique de Jean 13,” *SémiotBib* 25 ('82) 1-21.

This semiotic analysis of Jn 13 highlights its unity of signification organized around the correlation of the two baths—one in the past, the other proposed in the present by Jesus. The three sequences in the narrative (vv. 1-15, 16-30, 31-38) dramatize the opposition between Judas and Peter, thus making apparent the organization of the values at stake in the washing of the feet.—D.J.H.

169. F. F. SEGOVIA, “The Theology and Provenance of John 15:1-17,” *JournBibLit* 101 (1, '82) 115-128.

Jn 15:1-17 shares the theological concerns and life-setting of 1 John. In both texts Christian believers have deviated from the original belief of the community by adopting a Christology with decidedly docetic connotations, and an ethical position showing a disregard for the command of mutual love. The plan of attack adopted against these believers is the same in both writings: an insistence on the love command (against the ethical deviations), and an inclusion of the acceptance of Jesus' death within that love command (against the christological deviations). The discourse was written either by the author of 1 John or by someone in the same situation, and was added to the Gospel after Jn 13:31-14:31.—D.J.H.

Jn 18:13-27, § 27-124.

170. A. M. ZABALA, “The Enigma of John 19:13 Reconsidered (A Survey of the Contemporary Discussion and a Suggestion),” *SEAsiaJournTheol* 23 (1, '82) 1-10. [See § 26-925.]

The interpretation of *ekathisen* in Jn 19:13 as a transitive verb (i.e. Pilate seated Jesus) involves historical problems regarding what a Roman magistrate would do and what the Evangelist would expect his readers to accept. Furthermore, the Johannine literary and theological context does not demand the interpretation of the verb as transitive. Nothing of real value is lost in the intransitive interpretation.—D.J.H.

171. T. C. DE KRUIJF, "'More than half a hundredweight' of Spices (John 19,39 NEB). Abundance and Symbolism in the Gospel of John," *Bijdragen* 43 (3, '82) 234-239.

If the word *litra* in Jn 19:39 is taken as a measure of volume rather than of weight and interpreted as equivalent to the Hebrew *lôg*, the total quantity of the liquid mixture of myrrh and aloes would not have been in excess of twenty liters. This quantity is certainly abundant, but not extravagant or unrealistic. To avoid misunderstanding, the phrase in Jn 19:39 should be translated: "... a mixture of myrrh and aloes of about a hundred measures."—D.J.H.

Acts of the Apostles

172. R. J. COGGINS, "The Samaritans and Acts," *NTStud* 28 (3, '82) 423-434.

(1) In the 1st century A.D., Samaritanism was a widespread and flourishing phenomenon. (2) Within the total spectrum of Judaism, the Samaritans represented a conservative element, perhaps most closely akin to the Sadducees. (3) Samaritan Christianity is even more elusive than Jewish Christianity. (4) The Stephen episode in Acts 7 may have emanated from a milieu analogous to, if not precisely identifiable with, Samaritanism. The Simon Magus episode in Acts 8 may betray links with a gnostic-type group, associated in a way that we cannot now reconstruct with the Dositheans. (5) The placing of Samaritanism by the author of Lk-Acts in relation to the division between Jews and Gentiles is imprecise.—D.J.H.

173. M. DE BURGOS NÚÑEZ, "La comunidad de Antioquía: Aspectos históricos y papel profético en los orígenes del cristianismo," *Communio* 15 (1, '82) 3-26.

The first part of this article considers the Christian community at Antioch in relation to the so-called Hellenist crisis, the mother community at Jerusalem, and Paul of Tarsus. The second part traces the prophetic experience of the church at Antioch as presented in Acts 11:19-30; 12:24-25; 13:1-3; 14:26-28; 15:1-3, 30-40; 18:22-23; and Gal 1:21; 2:1-14.—D.J.H.

174. I. DE LA POTTERIE, "Les deux noms de Jérusalem dans les Actes des Apôtres," *Biblica* 63 (2, '82) 153-187. [See § 25-884.]

In the Greek text of Acts, Jerusalem is named *Ierousalēm* thirty-six times and *Hierosolyma* twenty-three times. Examination of all these occurrences suggests a theological explanation for Luke's use of the two terms: (1) The biblical name *Ierousalēm* designates the holy city where Jesus accomplished his work of salvation, and the place of the apostles' presence. (2) The Hellenistic name *Hierosolyma* is employed from the perspective of mission and diaspora, in a profane context, or after the definitive departure of the apostles from Jerusalem at the end of Acts.—D.J.H.

175. K. GILES, "Present-Future Eschatology in the Book of Acts (II)," *RefTheolRev* 41 (1, '82) 11-18. [See § 26-926.]

Luke interpreted the coming of the Holy Spirit upon the disciples at Pentecost as an eschatological event, i.e. as fulfilling an endtime prophecy. He developed the idea of the Spirit as the dynamic force behind the church's mission throughout Acts. Furthermore, Luke's ascension theology was not a substitute for futuristic eschatology, nor did it necessitate an "absentee Christology." The combination of futuristic eschatology and realized eschatology in Acts is more in line with Paul's theology than is often allowed.—D.J.H.

176. D. PARKER, "A 'Dictation Theory' of Codex Bezae," *JournStudNT* 15 ('82) 97-112.

R. S. MacKenzie's analysis of "phonological errors" in the Latin column of the Bezan text of Acts [§ 24-849] led him to conclude that the text originated in a center where the scribe wrote under the guidance of a dictator. But the examples adduced by MacKenzie do not give any proof of a dictation stage in the tradition behind Codex Bezae, since they can all be explained on grounds other than mishearing. Study of the Latin text in isolation from the Greek suggests that the scribe of Codex Bezae copied from the exemplar visually, without the help of a dictator.—D.J.H.

177. J. RIUS-CAMPS, "Qüestions sobre la doble obra lucana. III. L'aparició/desaparició del 'nosaltres' en el llibre dels Fets: un simple procediment teològico-literari?" *RevistCatTeol* 6 (1, '81) 33-75.

The sudden appearance and disappearance of the group of anonymous people in the "we" passages in Acts was Luke's theological-literary device for indicating to the reader the action or direction of the Holy Spirit. This phenomenon is investigated with reference to Acts 11:28 (MS D); 16:10-17; 20:2-6; 20:7-12; 20:14-38; 21:1-6; 21:7-14; 21:15-19; 27:1-28:10; 28:11-16. The absence of the first-person group meant that the Holy Spirit was not responsible for those undertakings that Paul had assumed according to his whim.—D.J.H.

178. H. SAHLIN, "Emendationsvorschläge zum griechischen Text des Neuen Testaments II," *NovTest* 24 (2, '82) 180-189.

The article proposes emendations of the Greek text of the following passages in Acts: 1:13-14, 21-22, 24-25; 2:1, 3, 5, 9, 11, 25-28, 31, 34-35, 44, 46; 3:13, 14, 18, 20, 21, 25, 26; 4:14, 21, 25, 27; 5:5, 15-16, 39; 6:13; 7:5, 26, 37, 38, 42-43; 8:1, 7, 27; 9:15; 11:29; 12:2; 13:6-9, 14, 27-28; 14:2; 15:12-13, 18, 23; 17:28; 18:15; 20:18, 26, 33; 21:3, 27; 25:10; 26:5, 20, 23; 27:9.—D.J.H.

179. A. STÖGER, "Jerusalem—Rom. Neue Kommentare zur Apostelgeschichte," *BibLiturg* 55 (2, '82) 102-105.

The three recent German commentaries on Acts by G. Schneider (1980), J. Roloff (1981), and A. Weiser (1981) are discussed.—D.J.H.

Acts, §§ 27-126-127, 129-130.

180. P. B. DECOCK, "The understanding of Isaiah 53:7-8 in Acts 8:32-33," *Neotestamentica* 14 ('81) 111-133.

The quotation of Isa 53:7-8 in Acts 8:32-33 focuses attention not on the vicarious suffering of the Servant but on his humbling of himself and his exaltation by God. In Jesus the Servant, God's way of salvation through suffering to glory is revealed and offered to human beings. This interpretation of Isaiah 53 continued a Jewish apocalyptic-sapiential tradition that reflected on the fate of the persecuted just-wise man. Within this tradition, Isaiah 53 was used to elaborate a soteriology and an anthropology: The suffering one will be exalted to a heavenly life.—D.J.H.

181. É. DELEBECQUE, "La montée de Pierre de Césarée à Jérusalem selon le *Codex Bezae* au chapitre 11 des *Actes des Apôtres*," *EphTheolLov* 58 (1, '82) 106-110.

The longer texts of Acts 11:17 and 11:1 in Codex Bezae (D) are clearly the work of a good Hellenist and skillful writer, perhaps Luke himself. The longer text of Acts 11:2 in Codex Bezae, when restored through emendation, also reflects Luke's vocabulary and style.—D.J.H.

182. P. GRELOT, "Note sur Actes, XIII, 47," *RevBib* 88 (3, '81) 368-372.

Acts 13:47 does not transfer the reference of Isa 49:6 from Christ to Paul and Barnabas. The "light of the nations" is Christ in glory (see Acts 26:33; Lk 2:32).—D.J.H.

Acts 15, § 27-11.

183. [Acts 17:22-31] L. LEGRAND, "The Unknown God of Athens: Acts 17 and the Religion of the Gentiles," *IndJournTheol* 30 (3-4, '81) 158-167.

Both the place of Acts 17:22-31 in the structure of Acts and the structure of the speech itself show that it was the Lukan version of a pattern for presenting the gospel to the Gentiles. Its positive stance toward the surrounding religious world is balanced by a critical attitude that was no less lucid and firm for being put in sedate terms. There is a sharp contrast between Acts 17:22-31 and Rom 1:18-32.—D.J.H.

EPISTLES—REVELATION

Paul

184. D. COHN-SHERBOK, "Paul and Rabbinic Exegesis," *ScotJournTheol* 35 (2, '82) 117-132.

Paul incorporated a variety of traditional Jewish modes of scriptural interpretation into the proclamation of his Christian message. This can be seen in his direct exegesis (where the biblical text is commented on or accompanied with remarks): dispelling confusion, homiletical exegesis, implications, the strict sense of a term, historical analysis, typology, and allegory. It is also evident in his indirect exegesis (where a text is cited to support an assertion): fulfilled prophecies, prophecies concerning the future, historical affirmations, the literal sense of a word or phrase, deductions, and sacred formulas. With respect to biblical exegesis, Paul's teaching and preaching were rooted in Pharisaic Judaism.—D.J.H.

185. O. CULLMANN, "La prière selon les Epîtres pauliniennes," *Hokhma* 20 ('82) 3-15.

This article has also been published in *Tantur Yearbook* [§ 26-944]; a Modern Greek version of it appeared in *DeltBibMel* [§ 24-504].—D.J.H.

186. D. R. DENTON, "Further Reflections on 'Some Pauline Pictures of the Church,'" *Evang Quart* 54 (3, '82) 147-149.

The four Pauline metaphors of the church as people, body, bride, and building highlighted by R. Y. K. Fung [§ 25-951] contain three common features that form the key elements in the apostle's teaching on the church: unity, holiness, and growth.—D.J.H.

187. D. R. DENTON, "Inheritance in Paul and Ephesians," *EvangQuart* 54 (3, '82) 157-162.

P. L. Hammer's distinction [§ 5-455] between the Pauline and Ephesian uses of *klēronomia* ("inheritance") cannot be substantiated. His omission of the traditional formulations in the letters resulted in an unbalanced conclusion. Both Paul's letters and Ephesians reflect present and future aspects in their understandings of inheritance. Likewise, both develop the concept of Jews and Gentiles as fellow heirs, the only difference being the Ephesian use of the term *synklēronomos*.—D.J.H.

188. R. J. ERICKSON, "Oida and Ginōskō and Verbal Aspect in Pauline Usage," *WestTheol Journ* 44 (1, '82) 110-122.

On the basis of the occurrences of *eidenai* and *ginōskein* in the Pauline corpus, it can be concluded that in certain contexts the two verbs were used synonymously. But *ginōskein*, with its richer aspectual possibilities, could be used in the sense of acquiring knowledge; whereas *eidenai*, which was restricted to the perfective aspect, could not. This distinction has perhaps given rise to the unjustified impression that the two verbs represented different kinds of knowledge.—D.J.H.

189. R. Y. K. FUNG, "The Nature of the Ministry according to Paul," *EvangQuart* 54 (3, '82) 129-146.

1 Cor 3:1-4:21; 2 Cor 3:1-6:10; and Eph 4:7-16 provide the basis for a reasonably adequate and accurate picture of the Christian ministry as Paul conceived it. Paul's doctrine of the ministry was clearly related to his images of the church as people, body, bride, and building [see § 25-951]. The dominant idea that bound these images together was the church's growth to maturity and the ministry's being given by God specifically for that purpose.—D.J.H.

190. J. GALOT, "Le sacerdoce catholique V. Le sacerdoce dans la doctrine et la conscience de Paul," *EspVie* 92 (27, '82) 401-407.

Underlying Paul's teaching on redemption, there was an implicit affirmation of the priesthood of Christ (see 1 Cor 5:7; Eph 5:2; Gal 1:3-4). Despite his reserve regarding a purely cultic priesthood, Paul did not hesitate to use cultic terminology in describing his apostolic mission (see Rom 1:9; 15:16; Phil 2:17). This apostolic priesthood involved the ministry of the new covenant, stewardship of the divine mysteries, and building up the church in cooperation with God.—D.J.H.

191. M. GOURGUES, "Eucharistie et communauté chez saint Paul et les synoptiques," *ÉglThéol* 13 (1, '82) 57-78.

This exploration of the communitarian dimensions of the Eucharist according to Paul's letters and the Synoptic Gospels looks at the Eucharist from three different angles: meal (with reference to the Last Supper), memorial (with reference to Jesus' death), and anticipation (with reference to eschatological fulfillment). The eucharistic community is the assembly of those who share the same bread and cup (meal), recall the event in which the new covenant with God was sealed (memorial), and experience a foretaste of the eschatological banquet of the kingdom (anticipation).—D.J.H.

192. S. E. JOHNSON, "Paul in Athens," *LexTheolQuart* 17 (3, '82) 37-43.

The article sketches the history of Athens from its beginnings to NT times, describes what Paul would have seen when he came to Athens (see 1 Thes 3:1-2), and discusses the setting and content of Paul's speech in Acts 17:16-33.—D.J.H.

193. M. J. JOSEPH, "The Pauline Concept of the Economy of Salvation," *IndJournTheol* 30 (3-4, '81) 138-145.

Paul's concept of the divine plan of salvation gave the theological framework and foundation from which he fulfilled his role as the apostle of Christ to the Gentiles. The finality of the divine purpose for the elect belonged to the total plan of the history of salvation. Paul believed that he

had a part to play in the execution of the love-inspired plan of God in relation to the Gentiles.—D.J.H.

194. C. E. T. KOURIE, "Christ-Mysticism in Paul?" *TheolEvang* 14 (3, '81) 22-27.

Strong arguments have been advanced for and against using the term "mysticism" in connection with Paul. When the term is freed from its spurious connotations, one can see that Paul's mystical emphasis was on identification with and participation in Christ, and that Christ-mysticism led to communion with the Father.—D.J.H.

195. J. KURICHIANIL, "Saint Paul's Understanding of Jesus' Death," *IndTheolStud* 19 (1, '82) 5-14.

Paul spoke of Jesus' death in various ways, placing particular emphasis on its connection with the resurrection, its character as Jesus' supreme humiliation, and its meaning for us. By their lives of faith, Christians share in Jesus' death and resurrection and thus become free from sin, the Law, and death in order to live to God.—D.J.H.

196. W. L. LANE, "Paul's Legacy from Pharisaism: Light from the Psalms of Solomon," *ConcJourn* 8 (4, '82) 130-138.

Psalms of Solomon puts us in touch with pre-Christian Pharisaism in the same way that the sectarian documents from Qumran put us in touch with the Essenes. The dialectic in *Psalms of Solomon* between trust in God and self-confidence because of the righteousness of one's deeds was the primary feature of the pre-Christian Pharisaic piety embraced by Paul. Although Paul's experience with Christ brought about a radical adjustment of his theology, his Pharisaic legacy influenced many of his expressions and ideas.—D.J.H.

197. W. A. MEEKS, "The Social Context of Pauline Theology," *Interpretation* 36 (3, '82) 266-277.

The Pauline congregations seem to reflect a fair cross section of the urban society of the time. The most active and prominent members of Paul's circle (including Paul) were people of high status inconsistency (low status crystallization). They were upwardly mobile; their achieved status was higher than their attributed status. In the teaching and rituals of the Pauline movement, those restless and mobile people discovered a powerfully ambivalent constellation of symbols—the crucifixion of the Son of God—which confirmed and transformed aspects of their experience. In their small groups, they found new channels for the energies and skills that had already made them crossers of social boundaries.—D.J.H.

198. C. PATITSAS, "Kenosis According to Saint Paul," *GkOrthTheolRev* 27 (1, '82) 67-82.

According to Paul, the *kenōsis* of Christ (see 2 Cor 8:9; Phil 2:3-11) meant his giving up heavenly glory and honor to accept humiliation, suffering, and ignominy for our sake, that we might be raised up to a wealth of spiritual riches. Paul's own *kenōsis* must be understood in the context of his call on the road to Damascus and his apostolic sufferings. His general exhortations to imitate Christ and his specific instructions on Christian living reveal how central the kenotic principle was for him.—D.J.H.

199. C. PERROT, "Paul et la résurrection de Jésus," *Quatres Fleuves* [Paris] 15-16 ('82) 23-33.

The article seeks an interpretation of Paul's understanding of the resurrection in the nature of the communities' acceptance of the message he addressed to them. No matter how divided

these communities were on the various issues discussed by Paul, they were unanimous in their conviction that Jesus was risen. Paul had no intention (or need) of proving the resurrection. The resurrection was presented as the source of his apostolic mission and of Christian existence.—L.R.

200. J. RENARD, "Temple and Building: Pauline Images of Church and Community," *RevRel* 41 (3, '82) 419-431.

For Paul the community-builder, the images of temple and building were both a link with tradition and a hope for the future. The article examines in roughly chronological order Pauline texts containing architectural or cultic imagery as well as texts that speak explicitly of temple and building (e.g. 1 Thes 5:11; 1 Cor 3:9-17; 6:19-20; 2 Cor 5:1-4; Gal 2:18; Rom 8:9-11; Col 2:6-7; Eph 2:19-22). As a pair, temple and building are the single most important and frequent image of church and community in the Pauline corpus.—D.J.H.

201. P. ROGERS, "Hopeful, in Spite of Chains. The Indomitable Spirit of Paul, in the Captivity Letters," *BibTheolBull* 12 (3, '82) 77-81.

Hopefulness permeates the Captivity epistles (Philippians, Colossians, Philemon, Ephesians). Paul's outlook is positive and his missionary concern undaunted. He manifests an impressive belief in and concern for the development of the Christian faith among his readers, prefers exhortation to warning and admonition, and counters the threat of heresy by restating the gospel rather than by anathema or excommunication. The object of Paul's hope is God's plan to unite all things in Christ in the fullness of time (see Eph 1:10), and its foundation is being in Christ (see Col 1:27).—D.J.H.

- 202r. E. P. SANDERS, *Paul and Palestinian Judaism* [NTA 22, p. 99; § 25-172r].

T. F. BEST, "The Apostle Paul and E. P. Sanders: The Significance of Paul and Palestinian Judaism," *RestorQuart* 25 (2, '82) 65-74.—This major work challenges the presuppositions of much NT scholarship in crucial areas. Sanders has established that Christian scholars have distorted the reality of 1st-century Judaism. On three other matters (the "holistic" comparison of religious traditions, the reality of 1st-century Judaism, and the nature of Pauline Christianity) his views represent an improvement over previous work, but remain seriously flawed. His failure to address the use of the OT in the Jewish and Pauline writings is curious.—D.J.H.

- 203r. ———, *Idem*.

K. T. COOPER, "Paul and Rabbinic Soteriology. A Review Article," *WestTheolJourn* 44 (1, '82) 123-139.—The article discusses Sanders's understanding of Palestinian Judaism, the similarities and differences between the Mosaic covenant and covenantal nomism, and the issue of soteriology. It contends that Paul's participationist eschatology and his forensic soteriology can be related systematically in a doctrine of the covenant centering on the representative obedience of Christ. Paul did not simply present an alternative to the covenantal nomism with which he was familiar. Rather, he sought to demonstrate its inadequacy as a response to the claims of God's Law, and to persuade all people that his gospel held forth the sole adequate response.—D.J.H.

204. R. SCROGGS, "The Personology of Grace: A Study of Pauline Anthropology," *WordWorld* 2 (3, '82) 217-224.

The sociology of knowledge made popular by P. Berger and T. Luckmann in *The Social*

Construction of Reality (1967) helps us come to grips with two important features of Pauline anthropology: the strong “before-after” description (conversion), and the strong noetic basis for the personology of the new creation.—D.J.H.

205. J.-J. VON ALLMEN, “Le temps se fait court. Brève note sur la patience de l’Apôtre Paul,” *IntKirchZeit* 72 (2, ’82) 83-85.

The argument that Paul had no interest in church structures because the parousia was imminent does not stand up to serious examination. In all his missionary endeavors, Paul was eminently patient. He never allowed the closeness of the eschaton to distract him.—D.J.H.

Paul, §§ 27-40, 95, 395, 409.

Romans, 1–2 Corinthians

206. F. F. BRUCE, “The Romans Debate—Continued,” *BullJohnRylUnivLibMan* 64 (2, ’82) 334-359.

In dictating his letter to the Romans, Paul had three places in mind: Rome, the home of the people to whom the letter was addressed; Spain, where he planned shortly to inaugurate the next phase of his apostolic ministry; and Jerusalem, which he was to visit in the immediate future to complete the collection project. Study of the individual sections of the letter reveals how directly relevant it was to the situation of the Roman church in A.D. 57. Paul was eager to involve the Roman Christians in his impending visit to Jerusalem and his subsequent Spanish project—indeed in all the aspects of his apostleship.—D.J.H.

207. M. H. GRUMM, “The Gospel Call: Imperatives in Romans,” *ExpTimes* 93 (8, ’82) 239-242.

Grammatical study challenges the theological adequacy and correctness of dividing Romans into doctrinal and practical sections. Various grammatical devices used throughout the epistle serve to involve readers in God’s activity in Christ. Paul’s guideline “imperatives” have no power, value, or meaning apart from the empowering content of the indicative. This is the gospel call.—D.J.H.

- 208r. E. KÄSEMANN, *Commentary on Romans* [NTA 25, p. 94; § 25-961r].

T. N. WRIGHT, “A new Tübingen school? Ernst Käsemann and his commentary on Romans,” *Themelios* 7 (3, ’82) 6-16.—This “conversation” with Käsemann about Romans focuses on apocalyptic as Paul’s history-of-religions background, the reinterpretation of *di-kaiosynē theou*, the revelation of God’s righteousness in the cross as the key to Paul’s Christology, the relation between the Spirit and the letter, the coherence of Romans, and the pressing questions raised by Käsemann’s ideas. The loose ends that remain in Käsemann’s scheme are there because he has not carried through his apocalyptic understanding to its natural conclusion. Seeking to make Paul relevant by abstracting him from the context of Israel’s hope, he (like Bultmann) has laid himself open to the charge of letting Paul say only what the exegete wishes to hear.—D.J.H.

209. J. PATHRAPANKAL, “The Letter to the Romans and Its Message for Our Times,” *Jeevadhara* 12 (68, ’82) 129-139.

Paul’s letter to the Romans is his clearest and boldest attempt at analyzing and explaining the meaning and dimensions of God’s righteousness over against human righteousness. Its radical

anthropology is basically Christology, for Paul examines human reality only within the context of the Christ-event.—D.J.H.

210. A. FEUILLET, "L'Histoire du salut dans les lettres aux Galates et aux Romains. La progression des idées dans la première partie de l'Épître aux Romains [chapitres 1-8]," *EspVie* 92 (18, '82) 257-267.

Comparison with Gal 3:1–6:10 can help resolve the problems encountered in determining the structure of Romans 1–8 [see §§ 26-988–989]. After explaining the various hypotheses about the structure of Romans 1–8, the article defends the legitimacy of the comparison with Galatians, calls attention to the quotation of Hab 2:4 in Gal 3:11 and Rom 1:17, sketches the structural similarities and differences between Gal 3:1–6:10 and Romans 1–8, and makes a brief comparison with Lk-Acts. The concluding section harmonizes to a degree the new tripartite structure proposed for Romans 1–8 with the more generally accepted bipartite structure, and reflects on the connection between the action of Christ and that of the Holy Spirit.—D.J.H.

211. J. A. ZIESLER, "Salvation Proclaimed: IX. Romans 3:21-26," *ExpTimes* 93 (12, '82) 356-359.

After situating Rom 3:21-26 in its context, the article presents an exposition of the passage under these headings: the righteousness of God (vv. 21-23), justified by his grace as a gift (vv. 24-25a), how it happens (v. 25a), and whether God has any concern for right and wrong (vv. 25b-26). In the cross God has, according to Paul, provided a solution to the double problem of sin, i.e. guilt and powerlessness. Those who respond to Christ find a free and undeserved acceptance, making possible that new relationship with God in which new and righteous life becomes a possibility.—D.J.H.

212. J. D. G. DUNN, "Salvation Proclaimed: VI. Romans 6:1-11: Dead and Alive," *ExpTimes* 93 (9, '82) 259-264.

In Rom 6:1-11, Paul felt the need to say something about the basic perspective from which believers should see their lives and view sin, death, and the Law. For the believer in Christ, the logic of grace is identification with one whose life is simply beyond sin (v. 2). This identification is made clearer by a series of vivid metaphors in vv. 3-6. The key to vv. 6-10 lies in the tension of the believer's eschatological existence. The basic identification with Christ in his death, which was accepted in the decisive act of conversion-initiation (v. 11), provides the starting point for the exhortations that follow.—D.J.H.

213. [Rom 8:26-27] C. C. MITCHELL, "The Holy Spirit's Intercessory Ministry," *BiblSac* 139 (555, '82) 230-242.

The promise that the Holy Spirit will help believers in their prayers (Rom 8:26-27) is explored under three headings: the need for the Spirit's intercession, the nature of the Spirit's intercession, and the efficacy of the Spirit's intercession.—D.J.H.

214. C. D. OSBURN, "The Interpretation of Romans 8:28," *WestTheolJourn* 44 (1, '82) 99-109.

The most acceptable understanding of *panta synergei eis agathon* in Rom 8:28 is C. H. Dodd's suggestion that "God," from the preceding phrase, is the implied subject and *panta* is an inner accusative. "God works in all things for good" is an excellent rendering of the text, coheres fully with the context and with Pauline thought, and presents no serious grammatical difficulties.—D.J.H.

215. G. SEGALLA, "Kerigma e parenesi come critica alla prassi in Rm. 12,1-15,13," *Teologia* 6 (4, '81) 307-329.

Starting from J. Habermas's critical theory of society, the article discusses the "new man" of Pauline theology as the premise of a new praxis, the content of the Pauline paraenesis in Rom 12:1-15:13, this paraenesis as a critique of the community's praxis, the argumentation (i.e. the criteria) of the critique, the new praxis, and the prospects that are opened up (faith expressing itself in praxis, why and how the kerygma of Christ becomes a rule, and in what sense this kerygma is a critical rule of praxis).—D.J.H.

216. [1 Cor] G. CLARK, "The Women at Corinth," *Theology* 85 (706, '82) 256-262.

Both ancestral and "small-group" religion traditionally offered Greek women some escape from the constraints imposed on their lives. Roman women were less urgently in need of religious escape than Greek women, but the elements in the tradition were the same: shared public worship, some liturgical role for women, small groups in which women could share and hold positions of honor, and a women-only festival (the Bona Dea) conducted in secrecy. In the Christian community at Corinth, there was nothing against a woman's leading or sharing in a small-group ritual, though it would have been odd to find her instructing the congregation unless she were exceptionally holy. But when the Spirit was poured out on respectable housewives, their friends and neighbors would have been shocked.—D.J.H.

217. F. S. MALAN, "The use of the Old Testament in 1 Corinthians," *Neotestamentica* 14 ('81) 134-170.

After a general treatment of the OT quotations and allusions in 1 Corinthians, the article analyzes the OT quotations in 1 Cor 1:19, 31; 2:9, 16; 3:19, 20; 5:13; 6:16; 9:9, 10; 10:7, 11, 26; 14:21, 25; 15:25, 27, 32, 45, 54-55. Paul used the Septuagint but also had a knowledge of the Hebrew text. On almost every major issue in the epistle, Paul consciously appealed to the authority of the OT. Even though he was aware of the historical perspective of the OT, he interpreted the OT from the center of his theological thought, Jesus Christ.—D.J.H.

218. V. P. BRANICK, "Source and Redaction Analysis of 1 Corinthians 1-3," *JournBibLit* 101 (2, '82) 251-269.

Paul's homily on wisdom, as it now stands in 1 Corinthians 1-3, consists of 1:18-31; 2:6-16; and 3:18-23. The first part (1:18-31) describes God's judgment on human wisdom and is negative in tone. The second part (2:6-16) describes the possibilities of true Christian wisdom and is positive in tone. Each part forms a loose chiasm after the ABCB'A' pattern, with 1:25 as the pivot of the first part and 2:10b-11 as the pivot of the second part. Each of the subsections exhibits chiastic or parallel structures. The third part (3:18-23) concludes the homily with a practical application to the listeners. The verses specifically adapting the homily to the Corinthian situation are 1:17; 2:1-5; and 3:1-4.—D.J.H.

219. [1 Cor 1:4-6:20] J. B. CHANCE, "Paul's Apology to the Corinthians," *PerspRelStud* 9 (2, '82) 145-155.

In 1 Cor 1:4-6:20, Paul gave a defense of his status as the apostle of the entire Christian congregation. He argued primarily by appealing to unity (especially by removing from his followers any ground for boasting in him) and by presenting himself as Christ's delegate. In the

paraenetic section of his apology (chaps. 5–6), Paul showed that the Corinthians needed his moral guidance. The Corinthians found their church in moral shambles, because they had shunned Paul's mode of Christian existence.—D.J.H.

220. B. SANDERS, "Imitating Paul: 1 Cor 4:16," *HarvTheolRev* 74 (4, '81) 353-363.

Paul's admonition to the Corinthians to imitate him (1 Cor 4:16; see 10:33–11:1) must be understood in light of the communal concern of the entire letter. Since Paul's whole existence was service for the undivided Christ into whom the Corinthians had been baptized as into one body, he could request that the Corinthians become his imitators. The imitation of Paul's ways would bring them to an appropriate understanding of the message of the cross and its implications for their life as a community.—D.J.H.

1 Cor 9:14, § 27-138.

221. [1 Cor 10:16-17] E. PROUT, "'One Loaf . . . One Body,'" *RestorQuart* 25 (2, '82) 78-81.

The use of the word "body" in 1 Cor 10:16-17; 11:29 implies that recognizing the body of Christ through the bread we break entails recognizing the purpose of his death—to call people into unity under Christ.—D.J.H.

222. H. PAULSEN, "Schisma und Häresie. Untersuchungen zu 1Kor 11, 18.19," *ZeitTheol Kirch* 79 (2, '82) 180-211.

In 1 Cor 11:18-19 Paul referred to a saying well known in early Christianity (*dei [schismata kai] haireseis einai*), which spoke of the eschatological necessity of *haireseis* in a negative way (see Justin's *Dialogue with Trypho* 35:3; *Pseudoclementine Homilies* 16.21.4; *Didascalia Apostolorum* 23). Paul viewed the Corinthian community as the setting for the eschatological *schismata* and *haireseis*, underlined the immediate danger by means of the phrase *en hymin* in 11:19, and expected that this perilous situation would lead to the revelation of the *dokimoi*. The article also discusses the tradition history of the saying, its history-of-religions presuppositions, its significance for the development of *haireseis* in primitive Christianity, and its later influence.—D.J.H.

1 Cor 11:29, § 27-221.

223. M. BACHMANN, "Rezeption von 1. Kor. 15 (V. 12ff.) unter logischem und unter philologischem Aspekt," *LingBib* 51 ('82) 79-103.

As a contribution to a better appreciation of the argumentation structure of the Pauline letters, this investigation of 1 Cor 15:12-20 [see § 24-179] demonstrates that (1) Paul used the well-known *modus tollens* by which his readers were forced to agree to the logical truth of the sentence "Christ is raised from the dead," and (2) Paul was dealing only with resurrection from the dead (particular resurrection) as opposed to the resurrection of all the deceased (general resurrection).—D.J.H.

224. J. MURPHY-O'CONNOR, "'Baptized for the Dead' (I Cor., XV, 29). A Corinthian Slogan?" *RevBib* 88 (4, '81) 532-543.

The hypothesis that *hoi baptizomenoi hyper tōn nekrōn* in 1 Cor 15:29 originated as a Corinthian gibe at Paul's apostolic suffering permits an interpretation of the verse that integrates it into its context and reveals a realistic argument reflecting Paul's style, notably his delight in

turning opponents' assertions against them and his concern to find common ground. Within this framework, 1 Cor 15:29a can be paraphrased thus: "Supposing that there is no resurrection from the dead, will they continue to work, those who are being destroyed on account of an inferior class of believers who are dead to true Wisdom?"—D.J.H.

1 Cor 15:51-52, § 27-242.

225. [2 Cor] R. BAUCKHAM, "Weakness—Paul's and ours," *Themelios* 7 (3, '82) 4-6.

Paul's theological breakthrough in 2 Corinthians was to understand the weakness of the bearer of the gospel in relation to the content of the gospel. He found the pattern of the cross and resurrection of Jesus—death and life, weakness and power—reflected in his own ministry, and used it as the key to his own experience.—D.J.H.

226. M. F. PENNOCK, "Teaching Second Corinthians," *BibToday* 20 (5, '82) 265-274.

After supplying background information on 2 Corinthians, the article follows the traditional threefold division of the letter (1:12-7:16; 8:1-9:15; 10:1-13:10), providing three teaching aids: (1) a short synopsis of the section, (2) suggestions for eliciting an understanding of the content of the section, and (3) a recommended activity to help students apply one of the themes in the section to their lives. A short bibliography of teaching aids is included.—D.J.H.

227. [2 Cor] J. E. WOOD, "Death at Work in Paul," *EvangQuart* 54 (3, '82) 151-155.

The crushing burden Paul bore and the "answer of death" he received (2 Cor 1:8-9) arose from the deep opposition that he faced from his fellow Jews. The Jewish opponents' radical assault on the collection and its architect were vigorously countered by Paul in 2 Corinthians 10-13.—D.J.H.

228. E. RICHARD, "Polemics, Old Testament, and Theology. A Study of II Cor., III, 1-IV, 6," *RevBib* 88 (3, '81) 340-367.

The article first analyzes the use that Paul made of the Septuagint in formulating the various parts of his argument in 2 Cor 3:1-4:6. Then recognition of Paul's repeated use of the Septuagint in the passage, the pivotal role of Jer 38:31-33, and the inspiration Paul drew from the OT evokes observations on the composition of the passage, its unity, and the issue of polemics and Paul's opponents. The scriptural expositions in 2 Cor 3:1-4:6, though related to Paul's defense, are best seen as Jewish-Christian models of theologizing on the basis of OT texts.—D.J.H.

229. [2 Cor 4:16-5:10] J. GILLMAN, "Going Home to the Lord," *BibToday* 20 (5, '82) 275-281.

The article places 2 Cor 4:16-5:10 in the context of Paul's apostolic suffering, discusses the content of the passage, considers Paul's skillful use of images (house, tent, clothing, home), and calls attention to the underlying motif of transformation. The transition from the earthly body, which is eventually destroyed, to the heavenly body, which is to be acquired, is achieved by transformation.—D.J.H.

230. M. E. THRALL, "Salvation Proclaimed: V. 2 Corinthians 5:18-21: Reconciliation with God," *ExpTimes* 93 (8, '82) 227-232.

This investigation of Paul's description of reconciliation with God through Christ in 2 Cor

5:18-21 discusses the meaning of *katallassō* and related terms, the origin of the reconciliation terminology in early Christianity, the definition of God's reconciling act in Christ (v. 21), and the meaning of reconciliation for Paul's Corinthian readers and for people today.—D.J.H.

Galatians—Philemon

Gal 1:21, § 27-173.

Gal 2:1-14, § 27-173.

231. A. M. BUSCEMI, "La struttura letteraria di Gal 2,14b-21," *StudBibFrancLibAnn* 31 ('81) 59-74.

The key to the structure of Gal 2:14b-21 rests on two elements in v. 18: the force of *gar*, and the switch from the first-person plural to the first-person singular. The tripartite structure proposed by J. Lambrecht [§ 23-575] is not as satisfactory as a division of the passage into two parallel parts: thesis (vv. 14b, 18), demonstration (vv. 15-16, 19-20), and conclusion (vv. 17, 21). The bipartite division better reflects the passage's many parallelisms and progress of thought.—D.J.H.

Gal 3:1-6:10, § 27-210.

232. [Gal 3:19] L. GASTON, "Angels and Gentiles in early Judaism and in Paul," *StudRel/SciRel* 11 (1, '82) 65-75.

In Gal 3:19 Paul said that the Law was ordained through angels by the hand of a mediator. But the alleged Jewish tradition to which he was supposedly referring (the giving of the Law on Mount Sinai to Israel through angels) has no foundation. Rather, he called upon the tradition about the seventy angels of the nations, whose function was to administer the Law of God in realms beyond the covenant with Israel.—D.J.H.

233. [Gal 4:21-31] L. GASTON, "Israel's Enemies in Pauline Theology," *NTStud* 28 (3, '82) 400-423.

(1) Gal 4:21-31 should be understood not as a digression directed against Jews but rather as part of Paul's proclamation of the gospel (see Gal 3:14), which was greatly enriched by the statement that the Gentiles also inherit from Sarah and thus like her are free. The traditional interpretation, that Paul used the figure of Hagar to designate contemporary Israel, is problematic. (2) Rom 9:6-29 deals with God's mercy and faithfulness to his own word; there is no reference to the unbelief of Israel or anyone else. In such a context it is absolutely impossible that such figures as Isaac, Jacob, and Moses had to do with anything but Israel, or Ishmael, Esau, and Pharaoh with anything but non-Israel, the nonelect, and the Gentiles.—D.J.H.

234. P. S. H. LIAO, "The Meaning of Galatians 4:21-31. A New Perspective," *NEAsiaJournTheol* 22-23 ('79) 115-132.

The allegory of Abraham's wives and children in Gal 4:21-31 was the final appeal in Paul's argument for freedom from living under the Law. The traditional interpretation of *dyo diathēkai* in v. 24 as referring to the Abrahamic and Mosaic covenants is untenable. Paul used the expression existentially to distinguish between the life of those who attempt to achieve righ-

teousness by the works of the Law (the covenant of bondage) and that of those who live up to the promise of God (the covenant of freedom).—D.J.H.

Eph, § 27-187.

235. M. S. MOORE, "Ephesians 2:14-16: A History of Recent Interpretation," *EvangQuart* 54 (3, '82) 163-168.

Recent scholarship on Eph 2:14-16 has focused on its literary form, its possible gnostic mythological background, and the question of hymnic backgrounds.—D.J.H.

236. E. C. MILLER, "*Politeuesthe* in Philippians 1.27: Some Philological and Thematic Observations," *JournStudNT* 15 ('82) 86-96.

Whereas Jewish writers used the Greek word *politeuesthai* to denote the life of Israel as God's people in obedience to the Torah, Christian writers after Paul used it with reference to the Christian life as defined by Jesus Christ. Paul's use of the verb in Phil 1:27 (see 3:20; 4:3) marked the shift from the Jewish to the Christian usage. Paul's exhortation reflects his understanding of the church as the new Israel, the remnant, and the fulfillment of eschatological hope: "See to it that you are the true Israel, people who live not according to the Torah, but who live a life worthy of the new law, which is the gospel about the Christ who is Jesus!"—D.J.H.

237. G. ARANDA, "La historia de Cristo en la Tierra, según Fil 2,6-11," *ScriptTheol* 14 (1, '82) 219-236.

The article considers aspects of the earthly life of Jesus as Paul presented it in Phil 2:6-11: Jesus Christ as the protagonist of the whole passage, the references to real situations in Christ's life, the debate about the two stages or the three stages of Christ's life according to the hymn, the interpretations proposed by A. Feuillet and P. Grelot, and the transcendent figure of Christ in his earthly reality.—D.J.H.

238. C. A. EVANS, "The Colossian Mystics," *Biblica* 63 (2, '82) 188-205.

The Colossians' error should be viewed against the background of Jewish mysticism rather than as a gnostic heresy or a pagan mystery cult. The christological passages in the epistle to the Colossians are nonpolemical; the polemical passages are chiefly concerned with praxis. The errorists' emphasis on ascetic practices and personal experiences ran counter to the apostolic gospel of fullness and liberty. The Colossians had to be reminded that, because Christ is the head of all rule and authority and possesses all the fullness of deity, all believers are made complete and need not seek to augment their standing before the heavenly court or before one another.—D.J.H.

239. [Col 1:20] P. V. ROGERS, "Peace through the Cross," *Way* 22 (3, '82) 195-203.

With the compact style characteristic of his letter to the Colossians, Paul in Col 1:20 gave us three major truths about salvation: (1) Peace is God's gift of reconciliation to those once separated from him. (2) It was given through Jesus, the beloved Son of God. (3) It came through Jesus' act of sacrifice on the cross.—D.J.H.

240. R. F. COLLINS, "Paul, as seen through his own eyes. A Reflection on the First Letter to the Thessalonians," *LouvStud* 8 (4, '81) 348-381.

The expression "apostles of Christ" in 1 Thessalonians drew attention to the idea that Paul

and his companions were the emissaries of Jesus Christ. The “autobiographical confession” in 1 Thes 2:1-12 set apostleship in the context of contemporary expectations about philosophers, statesmen, and prophets. The chief characteristics of the apostle, according to Paul, were eschatological consciousness, integrity, gentleness in exercising authority, and prayerfulness. Paul’s prayer was marked by joy, thanksgiving, and intercession. His relationship with the Thessalonians was rooted in faith and love, and his obedience to the gospel inspired imitation.—D.J.H.

241. [1 Thes] R. F. COLLINS, “Paul at Prayer,” *Emmanuel* [New York] 88 (7, ’82) 412-419.

1 Thessalonians contains two prayers of thanksgiving (1:2-5; 2:13), two prayers of petition (3:11-13; 5:23), a prayer report (3:9-10), and two exhortations on prayer (5:17-18, 25). Examination of these passages reveals that Paul was a man of intense and frequent prayer, and that his prayer affected a ministerial quality.—D.J.H.

242. D. GEWALT, “1 Thess 4, 15-17; 1 Kor 15, 51 und Mk 9, 1 - Zur Abgrenzung eines ‘Herrenwortes,’ ” *LingBib* 51 (’82) 105-113.

Comparison of 1 Thes 4:15-17; 1 Cor 15:51-52; and Mk 9:1 yields a common “base structure” containing thirteen elements. This base structure is realized in three different paraphrastic performances, which have specific syntactic, semantic, and pragmatic functions in their contexts. The semantic content of the base structure is given in a metalinguistic description of topics. The article demonstrates that the search for the “words of the Lord” in the Pauline letters is not useless.—D.J.H.

1 Tim 5:18, § 27-138.

243. D. A. LOSADA, “Para una introducción a la lectura de la carta a Filemón,” *RevistBíb* 43 (4, ’81) 193-216.

Paul’s letter to Philemon is particularly interesting because it develops the consequences of the doctrine of the body of Christ in the everyday life of the Christian community. This introduction to the letter discusses the addressees at Colossae, the historical situation of Paul and Onesimus at Ephesus, the law of asylum for slaves in antiquity, and asylum in Roman law. An exegesis of the central part of the letter (vv. 8-20) concludes the article.—D.J.H.

Hebrews

244. F. DUNKEL, “Expiation et Jour des expiations dans l’épître aux Hébreux,” *RevRéf* 33 (2, ’82) 63-71.

After discussing the terms “expiation” and “propitiation,” the article considers three passages in Hebrews that use words derived from *hilasmos* (9:5; 8:12; 2:17). Then it reflects on the Day of Atonement (see Leviticus 16) as a type of the work of Christ according to Hebrews: the high priest, the sacrifice of the high priest, the entrance of Jesus into the holy of holies, and the wiping away of sins.—D.J.H.

245. S. D. TOUSSAINT, “The Eschatology of the Warning Passages in the Book of Hebrews,” *GraceTheolJourn* 3 (1, ’82) 67-80.

In all five warning-passages in Hebrews (2:1-4; 3:7-4:13; 6:4-8; 10:26-39; 12:25-29), the thing to be avoided by the original readers was loss of salvation rather than loss of rewards. The

writer clearly knew of a group in that early congregation who had made professions of faith in Jesus Christ but were in peril of jettisoning their confessions, apostatizing, and lapsing back into Judaism. The prophetic elements in the warnings confirm this interpretation.—D.J.H.

Catholic Epistles

246. J. M. REESE, "The Exegete as Sage: Hearing the Message of James," *BibTheolBull* 12 (3, '82) 82-85.

The central section of the letter of James (3:1-18) instructs community leaders about their responsibilities as teachers and sages. This core message is placed between two related homilies warning about riches (2:1-26; 4:1-5:6), which are in turn framed by the opening and closing exhortations (1:2-27; 5:7-20), thus producing an A-B-C-B'-A' structure. James was a wise exegete who creatively translated the eschatological good news of Jesus into a life-style for the believing community.—D.J.H.

247. J. L. BLEVINS, "Introduction to 1 Peter," *RevExp* 79 (3, '82) 401-413.

1 Peter was written at Rome to the churches of Asia Minor during the persecutions of Domitian (A.D. 81-96) by a school of disciples calling forth the authority of Simon Peter. 1 Pet 1:3-4:11 may well represent a baptismal sermon preached to new converts; 4:12-5:14 may have been a sermon addressed to the larger congregation, already undergoing persecution. The primary themes of the epistle are the relationship of the Christian to society and the suffering demanded from followers of Christ.—D.J.H.

248. P. R. JONES, "Teaching First Peter," *RevExp* 79 (3, '82) 463-472.

The article offers practical suggestions about preparing to teach 1 Peter, notes some problems to expect, supplies an annotated bibliography (critical commentaries, popular commentaries, introductory articles), and recommends several outlines of the epistle. [The same issue (pp. 473-485) contains W. Gaddy's article on preaching from 1 Peter.]—D.J.H.

249. W. D. KIRKPATRICK, "The Theology of First Peter," *SWJournTheol* 25 (1, '82) 58-81.

The overarching theological emphasis in 1 Peter was that God was the effective subject of the revelatory events surrounding the *paroikoi* of Asia Minor. Their new faith in Jesus Christ and their identification with the *oikos tou theou* had added to their suffering. The body of the article discusses the theology of the epistle under four headings: divine providence, the doctrine of God, the Trinity, and Christology.—D.J.H.

250. T. LEA, "1 Peter—Outline and Exposition," *SWJournTheol* 25 (1, '82) 17-45.

Between the epistolary salutation (1:1-2) and conclusion (5:10-14), 1 Peter alternates sections of teaching and preaching while covering topics that could assist those facing hardship: the method and nature of salvation (1:3-12), a demand for holiness (1:13-2:3), a description of the people of God (2:4-10), the Christian witness in the world (2:11-3:12), appeals and promises to the persecuted (3:13-4:19), and assurances for faithful servants (5:1-9). [The same issue (pp. 46-57) contains S. L. Tatum's article on preaching from 1 Peter.]—D.J.H.

251. J. STOLT, "Isagogiske problemer vedrørende 1. Petersbrev" [Introductory Problems concerning 1 Peter], *DanskTeolTids* 44 (3, '81) 166-173.

After investigating the problems of authorship, identification and location of the addressees,

and place and date of the text (with an eye to “new possibilities” in experimental research), one may quite reasonably conclude that 1 Peter was written very early (perhaps by A.D. 40) to Jewish Christians by Jesus’ disciple Peter, possibly with the assistance of Silvanus and Mark. The place of composition may have been Babylon on the Euphrates or Babylon in Egypt. If Babylon is a “code name,” the letter was probably composed in Antioch or possibly in Jerusalem, but certainly not in Rome.—J.S.H.

252. C. L. WINBERY, “Introduction to the First Letter of Peter,” *SWJournTheol* 25 (1, ’82) 3-16.

Peter the apostle, with the help of Silvanus, Paul’s associate, wrote the letter known as 1 Peter to the Christians in much of what is now called Turkey. During the early 60s of the 1st century A.D., when there were difficult times for the church on the horizon, Peter sent this message of encouragement to Christians already suffering from the suspicions of neighbors and slanderous statements of outsiders. The text of 1 Peter has been preserved substantially as it was written under the inspiration of God. —D.J.H.

253. [1 Pet] J. H. ELLIOTT, “Salutation and Exhortation to Christian Behavior on the Basis of God’s Blessings (1:1-2:10),” *RevExp* 79 (3, ’82) 415-425.

After the epistolary salutation to the Christian “visiting strangers” and “resident aliens” dispersed through the Roman provinces of Asia Minor north of the Taurus Mountains (1 Pet 1:1-2), the first major section of the letter (1:3–2:10) stresses God’s “great mercy” (1:3; 2:10) as the ultimate source of new dignity, hope, and salvation for the community of believers. In five subsections (1:3-12, 13-21, 22-25; 2:1-3, 4-10) the character, conduct, and growth of the new family of God are affirmed. Various traditional images (rebirth, trial by fire, redemption, seed, milk, stone, household), epithets (children of God, holy, elect), and contrasts (1:4, 10-12, 14-15, 18-19, 23; 2:1-2, 4, 7-10) are used to accentuate the distinctiveness of the believing community and its necessary dissociation from a society of nonbelievers.—D.J.H.

254. P. S. MINEAR, “The House of Living Stones. A Study of 1 Peter 2:4-12,” *EcumRev* 34 (3, ’82) 238-248.

After offering six guidelines for interpreting such metaphors as are found in 1 Pet 1:23, the article considers seven linguistic constructions in 1 Pet 2:4-5 that entail the use of metaphors, and then focuses on three key metaphors in 1 Pet 2:4-12: Christ as the living stone, the church as a spiritual house, and the world at its beginning and end.—D.J.H.

255. [1 Pet] D. SENIOR, “The Conduct of Christians in the World (2:11-3:12),” *RevExp* 79 (3, ’82) 427-438.

After exposing some principles underlying his vision of Christian life in the world (2:11-12), the author of 1 Peter directed a series of exhortations to various members of the community (2:13–3:12). In each case his basic viewpoint was maintained: As “aliens” Christians must walk the tightrope between inner integrity and active involvement in a non-Christian world. The passage begins with general examples of good citizenship (2:13-17), then focuses on the cases of slaves (2:18-25) and wives of non-Christian husbands (3:1-6), gives advice to husbands (3:7), and concludes by calling for a community based on love and seeking to do good (3:8-12).—D.J.H.

256. [1 Pet] R. OMANSON, "Suffering for Righteousness' Sake (3:13-4:11)," *RevExp* 79 (3, '82) 439-450.

After considering the content and logic of 1 Pet 3:13-17, the article discusses the development of the theme of suffering for righteousness' sake under the following headings: Christ's suffering and triumph (3:18-22), the call to separation and holy living (4:1-6), and maintaining the solidarity of God's household (4:7-11).¹ Particular attention is given to the exegetical problems encountered in 1 Pet 3:19 and 4:6.—D.J.H.

257. D. E. HIEBERT, "Selected Studies from 1 Peter. Part 2: The Suffering and Triumphant Christ: An Examination of 1 Peter 3:18-22," *BiblSac* 139 (554, '82) 146-158.

The treatment of Christian suffering for righteousness in 1 Pet 3:13-17 prompted Peter to refer to Christ's undeserved sufferings in v. 18a. This elicited an involved treatment of the consequences of Christ's suffering in vv. 18b-21, concluding with a declaration of his triumph in v. 22.—D.J.H.

258. D. E. HIEBERT, "Selected Studies from 1 Peter. Part 3: Living in the Light of Christ's Return: An Exposition of 1 Peter 4:7-11," *BiblSac* 139 (555, '82) 243-254.

1 Pet 4:7-11 asserts that the end is near (v. 7a), delineates Christian living in view of the end (vv. 7b-11a), and points to the true goal of all Christian service (v. 11b). The passage offers insight into Peter's understanding of Christian life and service.—D.J.H.

259. [1 Pet] G. L. BORCHERT, "The Conduct of Christians in the Face of the 'Fiery Ordeal' (4:12-5:11)," *RevExp* 79 (3, '82) 451-462.

The combination of an eschatological perspective and the need to live an exemplary Christian life in the midst of difficulty is one of the striking features of 1 Pet 4:12-5:11. The exhortations in this section were directed to Christians to be aware of their participation in the sufferings of Christ (4:12-19), to the elders to fulfill their charge (5:1-4), and to the members of the community to live appropriately (5:5-11).—D.J.H.

260. E. BAASLAND, "2. Peters brev og urkristelig profeti. Eksegese av 2. Pet. 1,12-21" [2 Peter and Early Christian Prophecy. An Exegesis of 2 Pet 1:12-21], *TidsTeolKirk* 53 (1, '82) 19-35.

Taking a historical-phenomenological approach in contrast to the dominant view of 2 Peter as representative of early catholicism, the article interprets 2 Peter (and 1:12-21 in particular) in light of the conflict between true and false prophecy. This perspective reveals a unity and coherence not only in 1:12-21 but also in the letter as a whole. Thus 1:12-15 is seen as parallel to the autobiographical sections of Paul's letters, especially the thanksgivings, which develop the purpose and legitimation of what is written. The aim of 1:12-15 is to strengthen the congregation for the prophetic task. The reasons for the author's authority are then given in 1:16-21. Altogether the passage serves to legitimate the prophetic word (here proclamation of the parousia) by means of a vision or audition-report in the style of the OT prophetic call-visions. Because of parallels in 2 Peter to 1 Thessalonians 5, 2 Thessalonians 2, and Mk 13, the letter as a whole may be termed a prophetic-eschatological tract in epistolary form.—J.S.H.

261. J. C. COETZEE, "The Holy Spirit in 1 John," *Neotestamentica* 13 ('79) 43-67.

According to 1 Jn 5:6-12, the Holy Spirit as *alētheia* is the great witness behind and in the

apostolic witness. The Spirit also bears witness against false prophets or antichrists (1 Jn 4:1-6; 2:18-27), and serves as witness to God's love and to our new life (1 Jn 3:24; 4:13). In both 1 John and the Fourth Gospel, the Spirit is the great second gift emanating as the fruit of the great first gift, Jesus. Both documents know the Holy Spirit to be the *allos paraklētos*, next to Jesus as the first Paraclete.—D.J.H.

262. J. A. DU RAND, "A discourse analysis of 1 John," *Neotestamentica* 13 ('79) 1-42.

A discourse analysis of 1 John reveals five major sections: introduction (1:1-4), fellowship (1:5-2:17), filiation (2:18-4:6), love (4:7-5:5), and conclusion and résumé (5:6-21). The basic theme can be stated in the following way: We know that we possess eternal life. We must show this in our way of life. The source of this certainty lies in the incarnation of Jesus Christ. The forms of certainty are fellowship, filiation, and love.—D.J.H.

263. B. A. DU TOIT, "The role and meaning of statements of 'certainty' in the structural composition of 1 John," *Neotestamentica* 13 ('79) 84-100.

The theme of positive knowledge, or certainty, is an important structural component in 1 John. The source and foundation of certainty is Jesus Christ and the authentic testimony about him. Certainty is revealed on the ontological and ethical levels; one sure result of it is *parrēsia*. The basic difference in meaning between *ginōskō* (the process of attaining knowledge) and *oida* (the actual possession of it) plays a key role in the theology and structure of the epistle (see 5:13).—D.J.H.

264. [1 Jn] E. MALATESTA, "The Love the Father Has Given Us," *Way* 22 (3, '82) 155-163.

Drawing chiefly on 1 John, this theological reflection considers God as *agapē*, love and gratitude, God as the source of love, love and mission, love in the Christian community and family, love and sharing, believing in love, and the permanence of love.—D.J.H.

265. H. C. SWADLING, "Sin and Sinlessness in I John," *ScotJournTheol* 35 (3, '82) 205-211.

The sayings about the sinlessness of the Christian in 1 Jn 3:6, 9 have more in common with gnosticism than with Christianity. They were actually slogans used by the heretics and refuted in the course of the argument in 1 Jn 3:4-10. The author's own teaching on sin, expressed in 1 Jn 1:8-10, was in line with that of the Fourth Gospel and the NT as a whole. The apparently absolutist claim in 1 Jn 5:18 is not inconsistent with this interpretation.—D.J.H.

266. P. P. A. KOTZÉ, "The meaning of 1 John 3:9 with reference to 1 John 1:8 and 10," *Neotestamentica* 13 ('79) 68-83.

The assertion in 1 Jn 3:9 that anyone born of God does not and cannot commit sin stands in sharp contrast to 1 Jn 1:8, 10. This apparent contradiction is approached with the aid of a structural analysis of 1 Jn 2:28-3:24 against the background of Johannine theology. It is resolved by appealing to the character of Johannine eschatology: Christian existence is secure and at the same time insecure.—D.J.H.

267. J. A. DU RAND, "Structure and message of 2 John," *Neotestamentica* 13 ('79) 101-120.

A discourse analysis of 2 John shows that its argument concentrates on the confession that Jesus Christ became man, and on the ethical viewpoint that consists of loving one another. The basic theme that emerges can be summarized as follows: Walk in love according to the com-

mand, and by confession remain in the doctrine of Christ. The letter divides into a salutation (vv. 1-3), thanksgiving (v. 4), petition (vv. 5-6), appeal (vv. 7-11), and conclusion (vv. 12-13). A structural comparison of the contents of the epistle with 1 John demonstrates a definite relationship: The accentuation of central motifs in 2 John corresponds remarkably to that of 1 John.—D.J.H.

268. J. A. DU RAND, "The structure of 3 John," *Neotestamentica* 13 ('79) 121-131.

A discourse analysis of 3 John shows that its six sections are arranged chiastically: salutation (vv. 1-2), thanksgiving (vv. 3-4), appeal and motivation (vv. 5-8, 9-11), recommendation (v. 12), and conclusion (vv. 13-15). The basic theme of showing hospitality toward those who go out for the sake of God's name (Christ) is embodied positively in Gaius and negatively in Diotrephes.—D.J.H.

Revelation

269. A. GEYSER, "The Twelve Tribes in Revelation: Judean and Judeo-Christian Apocalypticism," *NTStud* 28 (3, '82) 388-399.

The twelve tribes play a significant and dominant role in the book of Revelation—one of cosmic finality—for twelve is the symbol of completion and fulfillment. The book's predominant concern is the restoration of the twelve-tribe kingdom in a renewed and purified city of David under the rule of the victorious "Lion of the tribe of Judah, the Root of David" (Rev 5:5; 22:16). Its emphasis on the physical and historical restoration of the twelve-tribe kingdom is representative of the faith and mind of the Judean church (see James, 1 Peter, Q, M, Mark's Judean source), and differs markedly from Paul's letters, the Fourth Gospel, and Acts.—D.J.H.

270. A. LANCELOTTI, "Il *kai* narrativo di 'consecuzione' alla maniera del wayyiqtol ebraico nell'Apocalisse," *StudBibFrancLibAnn* 31 ('81) 75-104.

The previous article [§ 25-1018] concluded that the frequent use of narrative *kai* in Revelation in a manner analogous to the Hebrew *wayyiqtol*-construction clearly demonstrates the Hebraic character of the book's narrative style. This article discusses the individual uses of narrative *kai* in Revelation according to the following outline: the narrative *kai* of temporal consecution (at the beginning of sections or pericopes, in succession), the narrative *kai* of logical consecution (result, consequence, other types of connections), nonconsecutive *kai* (copulative of simultaneous or parallel action, simultaneous effect, anterior action, non-Hebraic consecution), and alternative syntactical uses (connective particles, adverbs and adverbial expressions, subordinating conjunctions, asyndetic connections). The conclusion considers the stylistic, syntactical, and historical-literary significance of this phenomenon.—D.J.H.

271. T. R. EDGAR, "R. H. Gundry and Revelation 3:10," *GraceTheolJourn* 3 (1, '82) 19-49.

R. H. Gundry's posttribulational interpretation of *tērēsō ek* in Rev 3:10 (i.e. the church will go through the great tribulation rather than be kept out of it) is impossible on grammatical and linguistic grounds. The separation of *tērēsō ek* into disparate and contradictory aspects is a grammatical impossibility; the lexical meanings assigned to the verb and the preposition are impossible unless this grammatically incorrect separation is maintained. The expression *tērēsō ek* is ideally suited to the pretribulational perspective of Rev 3:10.—D.J.H.

272. T. MUELLER, "'The Word of My Patience' in Revelation 3:10," *ConcTheolQuart* 46 (2-3, '82) 231-234.

In the phrase *ton logon tēs hypomonēs mou* (Rev 3:10) the genitive noun *hypomonēs* expresses a result relationship, and *mou* is objective with respect to *hypomonēs*: "You have kept the word with the result of perseverance in Me."—D.J.H.

273. [Rev 3:10] D. G. WINFREY, "The Great Tribulation: Kept 'Out Of' or 'Through'?" *Grace TheolJourn* 3 (1, '82) 3-18.

R. H. Gundry's posttribulational interpretation of *tērēsō ek* in Rev 3:10 [see § 27-271] needs correction. This article responds to Gundry in four steps: a critique of his misleading use of Jn 17:15 as an interpretative guide to Rev 3:10, a discussion of some antithetical expressions in Greek that support the pretribulational view, a presentation of four complications in Gundry's position, and an analogy illustrating the difference between "keep out of" and "deliver out of."—D.J.H.

Rev 12, § 27-404.

274. J. W. ROFFEY, "On Doing Reflection Theology: Poverty and Revelation 13:16-17," *Colloquium* 14 (2, '82) 51-58.

Biblical reflection-theology calls for the involvement of the self in interpretation, and demands praxis and reflection from beneath. According to Rev 13:16-17, poverty is the inevitable price for refusing to worship the state, but it is also a sacrifice that permits us to help usher in the new age.—D.J.H.

275. K. A. STRAND, "Two Aspects of Babylon's Judgment Portrayed in Revelation 18," *And UnivSemStud* 20 (1, '82) 53-60.

Revelation 18 consists of descriptions of Babylon's situation (vv. 1-3, 21-24), interludes of appeal (vv. 4-8, 20), and mourning at the judgment scene (vv. 9-19). This literary structure puts into dramatic relief (1) the execution of judgment on Babylon as portrayed in the central litany of vv. 9-19, and (2) an investigative type of judgment whose verdict, in harmony with the law of malicious witness, places on the false witness Babylon the judgment that Babylon unjustly rendered against God's people.—D.J.H.

276. C. D. OSBURN, "Alexander Campbell and the Text of Revelation 19:13," *RestorQuart* 25 (3, '82) 129-138.

A. Campbell's conjecture, in his 1843 debate with N. L. Rice, that in Rev 19:13 *errantismenon* ("sprinkled") is preferable to *bebammenon* was correct: The reading *errantismenon* is firmly attested in the Greek manuscripts, the ancient versions, and the patristic witnesses; the imagery is demonstrably from Isa 63:1-6; and there are no compelling transcriptional reasons to conclude otherwise.—D.J.H.

277. B. MÜLLER, "Die epiloog van die Openbaring aan Johannes (22:6-21) (The Epilogue to John's Revelation [22:6-21])," *Scriptura* 6 ('82) 57-64.

Rev 22:6-21 consists of a liturgical introduction (v. 6), denouement (vv. 7-10), gathering (vv. 12-14), prayer (vv. 16-19), and concentration (v. 20). It bears witness to the reciprocal relation-

ship between a heavenly and an earthly liturgy, which is supported on each level by an eschatological motivation. The exegetical analysis of the passage is followed by hermeneutical and homiletical observations.—D.J.H.

BIBLICAL THEOLOGY

278. B. S. CHILDS, "Some Reflections on the Search for a Biblical Theology," *HorBibTheol* 4 (1, '82) 1-12.

There is much support for the idea of a biblical theology, but no one model has succeeded in building up a solid consensus. Biblical theology has proceeded from and been shaped by both the academy and the church. The present tension between these two sources is symptomatic of a deep malady in the field. The best strategy now is for biblical theologians of various persuasions to work on some of the burning issues of our day.—D.J.H.

279. J. D. G. DUNN, "Levels of Canonical Authority," *HorBibTheol* 4 (1, '82) 13-60.

It is possible to distinguish no less than four broad levels of canonical authority, each level with different levels contained in it: tradition history, final author or final composition, part of the canon of Scripture, and the church's life. Investigation of all the levels of canonical authority is important for both exegesis and faith. But in terms of a check and control on meanings that are heard as coming from particular texts, the final composition level provides the best norm.—D.J.H.

280. B. L. EMSLIE, "Contrary opinions regarding the unity of the New Testament and the formulation of a New Testament theology," *TheolEvang* 14 (3, '81) 18-21.

It is difficult to reconcile the contrary opinions about the unity of the NT and the formulation of a NT theology represented by E. Käsemann, H. Braun, and G. Hasel, because their points of departure differ so sharply. One is left to choose between beginning with a presupposition of faith or being left with a NT made up of disparate and irreconcilable theologies.—D.J.H.

- 281r. P. GISEL, *Vérité et histoire* [NTA 21, pp. 344-345; § 23-973r].

F. FERRARIO, "Ernst Käsemann nell'interpretazione di P. Gisel," *Teologia* 7 (1, '82) 67-91.—The first part of the article considers Gisel's reading of Käsemann's views on the historical Jesus, the canon, apocalyptic, Pauline thought, God, and the nature of theology. The second part reflects critically on the methodological and theological issues raised by Käsemann as presented by Gisel.—D.J.H.

282. G. F. HASEL, "Biblical Theology: Then, Now, and Tomorrow," *HorBibTheol* 4 (1, '82) 61-93.

The article describes and evaluates three recent approaches to biblical theology: tradition-historical (H. Gese and P. Stuhlmacher), thematic-dialectical (S. Terrien), and canonical (B. S. Childs). It concludes with six theses: (1) A canonical biblical theology is a theological-historical undertaking limited by the boundaries of the biblical canon and the canonical form of the biblical texts. (2) A theological-historical approach must take full account of God's self-revelation as embodied in Scripture with all its dimensions of reality. (3) A canonical biblical theology is in content a theology of the Bible, not a theology that has its roots in the Bible or takes the Bible as its starting point. (4) A biblical theology must give summary interpretations of the final

form of the biblical writings and present longitudinal themes, motifs, and concepts. (5) The structure of a biblical theology must encompass the multiform materials in the Bible and reveal the dynamic interrelationship of its parts. (6) Biblical theology presents probably the most profound challenge for biblical scholars in the late 20th century.—D.J.H.

283. W. ZIMMERLI, "Biblical Theology," *HorBibTheol* 4 (1, '82) 95-130.

Nurtured by the words of both Testaments, biblical theology speaks of God and attempts to put into words what it has first heard God say. It must deal with the wide sphere of God's sovereignty reaching back into that "of old" in which the OT speaks of Yahweh, the God of Israel, who eventually utters his unabridged word through the royal service of his Son. The article shows some basic lines that have to be taken into account in designing a biblical theology.—D.J.H.

Christology

284. P. CIHOLAS, "'Son of Man' and Hellenistic Christology," *RevExp* 79 (3, '82) 487-501.

The title "Son of Man" may owe its meaning more to circles in which Hellenistic and pregnostic influences shaped approaches to Christology than to the activity of the disciples or even Jesus himself. This may explain the limited impact of the title on early Christianity and historical theology. The development of the title probably reflects the Hellenistic-Christian community's effort to "de-messianize" the person of Jesus. The Pauline writings, the Fourth Gospel, and the Stephen-episode in Acts 6-7 deserve special attention in charting this development.—D.J.H.

285. A. DEL AGUA PÉREZ, "El 'derás' cristológico," *ScriptTheol* 14 (1, '82) 203-217.

Certain OT texts that originally referred to Yahweh are applied to Jesus in the NT (e.g. Heb 1:5-14; Mk 1:2-3; Rom 10:13; Phil 2:10-11; the *egō eimi* sayings in Jn). The phenomenon has important implications for our understanding of early Christian hermeneutics and Christology.—D.J.H.

286. B. LINDARS, "Christ and Salvation," *BullJohnRylUnivLibMan* 64 (2, '82) 481-500.

The NT allows a cautious reconstruction of the experience of salvation that led the disciples to claim that Jesus was the Messiah in heaven and to promise salvation to those who believed in him. The death of Jesus was followed by the experience of salvation, and the resurrection was part of the affirmation in which that experience was expressed. Thus the resurrection was a theological statement rather than a physical happening, though the possibility that realization of the theological implications of the experience was aided by a miraculous occurrence is not excluded. This experience of salvation was clearly illustrated in the cases of Peter (see Mk 14:66-72 parr.; 1 Cor 15:3-7) and Paul (see Gal 1:15-16; 2:20; 2 Cor 5:18; Rom 5:8). For Peter, salvation took the form of forgiveness, because for him the starting point was the shame of his denials. For Paul, it was the universal gospel of grace, because that was precisely what his persecution of the church had attempted to deny.—D.J.H.

287. G. THOM, "A New Road to Chalcedon?" *JournTheolSAfric* 39 ('82) 23-32.

In his critique of C. F. D. Moule's *The Origin of Christology* [see § 25-245r], J. Moulder contended that the epistemological and semantic issues are more important and basic than the historical facts about the genesis of Christianity. But Moulder should have started from the

finality of Jesus, not from the “finality” of the demands of abstract logic. His reading of Moule’s book abundantly proves his point that “people, not eyeballs, see.” [In the same issue (pp. 33-44) Moulder responds to criticisms of his views on Christology raised by Thom and other theologians.]—D.J.H.

288r. W. THÜSING, *Die neutestamentlichen Theologien und Jesus Christus. I* [NTA 25, p. 316].

F.-J. STEINMETZ, “Exegetischer Jesus—Dogmatischer Christus. Zu einem neuen Christologie-Entwurf von W. Thüsing,” *GeistLeb* 55 (3, ’82) 229-236.—The first volume of Thüsing’s trilogy is discussed under four headings: the search for the original preaching of Jesus, his life, and activity; the perspective of a theology going back to NT origins; relevance for Christian praxis and contemporary theology; and further questions. Thüsing’s work has a programmatic character; it outlines problems and offers possible solutions. It develops new and welcome starting points for christological discussion today.—D.J.H.

289. M. WILES AND J. DUNN, “Christology—The Debate Continues,” *Theology* 85 (707, ’82) 324-332.

Through an exchange of letters with Wiles, Dunn clarifies his use of the terms “the historical John” and “the dogmatic John” [see § 26-1032r]. The former refers to the Fourth Gospel as interpreted within the context of late 1st-century Jewish and Jewish-Christian exploration of the limits of Jewish monotheism. The latter refers to the language of the Johannine Son-of-God-conscious-of-his-preexistence taken out of that context and put in the service of post-Nicene concern about the internal relationships of the Trinity. [In the same issue (pp. 332-338), J. Robinson questions whether John understood Christ as having preexisted from all eternity as a divine person, who then assumed human nature.]—D.J.H.

Church and Ministry

290. J. S. ARRIETA, “El diálogo ecuménico sobre la sucesión en torno a la obra de O. Cullmann. A propósito de un libro reciente,” *MiscCom* 39 (74-75, ’81) 65-109.

O. Cullmann’s *Petrus* (1952) and *La Tradition* (1953) have been influential and controversial in discussions about the problem of apostolic succession. Under the guidance of G. Maffei’s *Il dialogo ecumenico sulla successione attorno all’opera di Oscar Cullmann (1952-1972)* (1979?), this article summarizes Cullmann’s views and surveys Catholic reactions to them. The concluding evaluation focuses on the very different theological premises brought to the debate by Cullmann and his Catholic critics.—D.J.H.

291. G. BASSARAK, “Zur Problematik des päpstlichen Primats im Lichte des Neuen Testaments,” *CommViat* 24 (4, ’81) 241-255.

The references to Peter in Paul’s epistles, Acts, the Synoptic Gospels, and the Fourth Gospel do not produce a clear and unified picture. There are no direct foundations in the NT for the pope as the successor of Peter, Peter as the bishop of Rome, or papal primacy.—D.J.H.

292. C. A. EVANS, “‘Preacher’ and ‘Preaching’: Some Lexical Observations,” *JournEvang TheolSoc* 24 (4, ’81) 315-322.

The article examines the uses of the words *kēryx*, *kēryssō*, *kērygma*, *euangelizesthai*, and *euangelion* in classical literature, the NT, writings of the Apostolic Fathers, and other patristic

documents. It demonstrates that the preacher who preaches the gospel to those who are ignorant of it and the parish minister who shepherds the flock are not one and the same.—D.J.H.

293. J. GALOT, "Le sacerdoce catholique VI. Sacerdoce commun et sacerdoce ministériel," *EspVie* 92 (29-30, '82) 433-444.

Rev 1:6; 5:10; 20:6; and 1 Pet 2:9 contain express affirmations of a priesthood common to the whole Christian people. Further indications of a common priesthood are found in Paul's letters, other NT letters, and the teaching of Jesus. These affirmations enable us to understand the ministerial priesthood in the context of a more extensive priesthood pertaining to the Christian condition.—D.J.H.

294. U. LUZ, "Die Nachfolger der Apostel," *IntKirchZeit* 72 (2, '82) 78-82.

K. Stalder's article on the successors of the apostles [§ 14-656] calls into question both Catholic and Protestant views on the matter and presents a third, more profound position. This article raises some questions about Stalder's understanding of the relation between office and community, and his treatment of the Pastorals.—D.J.H.

295. B. F. MEYER, "Self-Definition in Early Christianity," *CentHermStudProt* 37 ('80) 1-13.

Self-definition in early Christianity comes into focus as a structured process having three moments: horizons, self-understanding, and self-shaping. This model avoids both reductionism and anachronism, and takes account of some missing factors in the primitive Christian consciousness. It considers not only crises but also relatively stable and perhaps even routine situations. [The same fascicle contains responses to Meyer's paper by J. T. Noonan (pp. 14-16), M. A. Donovan (pp. 17-20), and T. Peters (pp. 21-23), as well as the minutes of the ensuing discussion (pp. 24-38).]—D.J.H.

296. C. OSIEK, "Relation of Charism to Rights and Duties in the New Testament Church," *Jurist* [Washington, DC] 41 (2, '81) 295-313.

In the Pauline community, rights and duties were based on two complementary insights that must accompany any adoption of the Pauline notion of charisms: freedom in Christ as the gift of the Spirit, and the church as the body of Christ. The distinction between ministry and charism made in the documents of Vatican II is untenable for the NT in general and for Paul's writings in particular. Furthermore, the tension between charismatic leadership and hierarchical leadership postdates the NT, and may be more of a modern invention than a meaningful category of experience in the early church.—D.J.H.

Various Themes

297. W. ARIARAJAH, "The Water of Life," *EcumRev* 34 (3, '82) 271-279.

In the OT the image of "water" refers to both the evil forces opposing God's authority and the life-giving blessings of God. John applied the whole heritage of water imagery to the significance of Christ, and Paul focused on Christ as the water of baptism.—D.J.H.

298. J. BEUTLER, "Friedenssehnsucht—Friedensengagement nach dem Neuen Testament," *StimmZeit* 107 (5, '82) 291-306.

The focus of this article is on Jesus' message of peace, its development in the NT, and its bearing on Christian engagement in peacemaking. The Bible sees peace as God's gift and God's

work first, and thereby as a feasible human task. Without the divine promise of peace, any human work toward peace would be an impossible undertaking. Positively conceived in both Testaments, peace is closely associated with justice, abundance, and freedom from oppression. Together with a reconstitution of human relationships, peace is Jesus' eschatological gift, which has already begun. There is no unbridgeable gap between eschatology and peacemaking; peacemaking is encouraged by the eschatological consciousness of Christ as the source of peace and justice. Finally, the NT teaches that the Christian community (archetypally the circle of Jesus' disciples) is decisive in the world as a model of peace actualized.—E.G.B.

299. J. BLANK, "Gewaltlosigkeit–Krieg–Militärdienst. Im Urteil des Neuen Testaments," *Orientierung* [Zurich] 46 (14-15, '82) 157-163.

In Jesus' time, Jews were generally exempt from military service and felt no strong impulse to join the Roman army. In Lk-Acts and other parts of the NT, soldiers are portrayed in a relatively positive way. Jesus' political stance was surely far from that of the Zealots; his teachings on loving enemies and renouncing force proceeded from an inner strength of identity. The "sword" sayings (Mt 10:34-36/Lk 12:51-53; Mt 26:53-54; Lk 22:35-38) cannot be used to determine Jesus' attitudes toward violence, war, and military service.—D.J.H.

300. E. BRANDENBURGER, "Perspektiven des Friedens im Neuen Testament," *BibKirch* 37 (2, '82) 50-60.

Although the NT can make no direct contribution to the current discussion about peace (versus war), many statements in the NT can illuminate our reflection on the theme of peace. The major sections in this article deal with the NT definition of peace, peace as the gift of the Creator and of the Lord Jesus, God or Jesus as the founder and guarantor of peace, God's victorious struggle against hostile powers and God's maintenance of justice as the king of peace, peace as flowing from order as well as justice, the establishment of peace as implying the defeat of cosmic forces (see Col 1:15-20), Jesus' peace as his legacy to the disciples and to the world (see Jn 14:27), the paraenetic treatment of peace, the alternatives presented for overcoming evil (see Rom 12:17-21; 1 Pet 3:9-17), and Jesus' understanding of the good as penetrating to the root of evil (see Mt 5:38-42).—E.G.B.

301. I. BROER, "Plädierte Jesus für Gewaltlosigkeit? Eine historische Frage und ihre Bedeutung für die Gegenwart," *BibKirch* 37 (2, '82) 61-69.

Jesus demanded the renunciation of force in the face of force most decisively and concretely in Mt 5:39-42 (see Lk 6:29-30) in the context of the abstract commandment to love one's enemies. These verses function as examples illustrating the lawlike formulation in Mt 5:39a, but at the same time transcending a legal frame of reference. Loving one's enemies means not responding to them as enemies but instead in such a way as to end the relationship of enmity. Turning the other cheek is intended as a gesture of humility; the injustice of one's opponent is irrelevant. Today Jesus' demands would be essentially the same in the sphere of private life. On the national and international levels, the task of translating into practice Jesus' renunciation of force is more difficult. There might be cases in which yielding to force would contradict Jesus' intention.—E.G.B.

302. J. BRUNT AND G. WINSLOW, "The Bible's Role in Christian Ethics," *AndUnivSemStud* 20 (1, '82) 3-21.

The first part of the article explains and evaluates five approaches to relating Scripture and

ethics: biblical ethics equals Christian ethics; biblical ethics is generally irrelevant for Christian ethics; God is free to command; the Bible forms traits of character; and the Bible is a resource of normative reflection. The second part argues that the Bible is an essential authority for Christian ethics, even though the particulars of biblical morality are not always identical to present Christian responsibility.—D.J.H.

303. J. DE WAARD, "The Treasure of Life," *EcumRev* 34 (3, '82) 258-262.

In the NT and other Greek writings, a *thēsauros* is literally the place where treasures are stored as well as the treasure itself. The term occurs metaphorically in the sense of heavenly treasure (Mt 6:20), with reference to wisdom and knowledge (Col 2:3), and with reference to the gospel (2 Cor 4:7).—D.J.H.

304. D. DUFRASNE, "Comment les Juifs ont-ils actualisé les Ecritures?" *Communautés et Liturgies* [Ottignies] 64 (3, '82) 243-252.

After explaining the Jewish idea of midrash as searching for God and the divine word, the article describes the NT as a pesher of the OT, and outlines Paul's view of the OT prophecies as definitively fulfilled in Christ. The homelist's basic task today is to show how the Scriptures are actualized in the church and the sacraments.—D.J.H.

305. J. D. G. DUNN, "Rediscovering the Spirit (2)," *ExpTimes* 94 (1, '82) 9-18. [See § 17-1114.]

(1) The NT shows us not only the importance of experience within earliest Christianity, but in particular the importance of the nonrational and ecstatic in Christian beginnings. The founding period of Christianity can be characterized as enthusiastic, prophetic, apocalyptic, and aware of the demonic. (2) The NT stresses both the importance of prophecy for a lively Christianity and the danger of false prophecy. Paul's three criteria (agreement with recognized revelation, love, and community benefit) for evaluating the Corinthian charismatic chaos in 1 Corinthians 12-14 offer a valuable yardstick for recognizing where God's Spirit is at work. (3) The Spirit cannot simply be identified with the divinity or deity of Christ. In the NT period, Spirit Christology was only the Christology of a man inspired, and it was not the only Christology. Nevertheless, the NT writers believed that something of crucial significance for the relationship between Christ and the Spirit had happened at the resurrection.—D.J.H.

306. I. J. DU PLESSIS, "The relation between the Old and the New Testaments from the perspective of kingship/kingdom—including the Messianic motif," *Neotestamentica* 14 ('81) 42-61.

After summarizing Jesus' preaching about the kingdom of God, the article turns to the OT and later Jewish writings to determine how the kingdom, kingship, and messiah are understood in them. Then it observes that the Gospels present a new expression of messiahship as associated and identified with Jesus. Jesus proclaimed the coming of God's kingdom rather than the coming of the messiah, because the messianic expectation could be fulfilled only after believers had understood the full content of his coming and task.—D.J.H.

307. A. ETIENNE, "Birth," *EcumRev* 34 (3, '82) 228-237.

In the OT and NT the metaphor or symbol of giving birth developed as a key to interpreting divine blessing, the end of time, and creation by analogy with the history of an individual human

being. The image of the woman in travail (see Jn 16:16-22) enlarged Jesus' promise of the gift of the Spirit to embrace the whole of humanity.—D.J.H.

308. M. A. FERRANDO, "Tiempos actuales, tiempos difíciles. Aproximación al testimonio del Nuevo Testamento," *TeolVida* 23 (1-2, '82) 105-116.

Taking its starting point from the description of the times in which Christians live as *kairoi chalepoi* (see 2 Tim 3:1), the article assembles the NT evidence on three issues: the nature of the difficulty or evil, the present and future as difficult times, and how to face those times.—D.J.H.

309. M. GILBERT, "Il giudaismo nell'economia della salvezza," *CivCatt* 133 (3167, '82) 454-467.

In the OT, God made covenants with Noah, Abraham, the people at Sinai, David, and the priesthood. In his letter to the Romans, Paul stressed the importance of the promise to Abraham. According to the author of Hebrews, the new covenant realized in Christ made obsolete the priesthood, rites, and sacrifices of the old covenant. Both NT authors emphasized that the Law alone could not lead to salvation.—D.J.H.

310. P. GRELOT, "Vom Sabbat zum Sonntag," *IntKathZeit/Communio* 11 (3, '82) 216-225.

The first part of this article discusses the social and religious motives given in the OT for Sabbath observance, the significance of the Sabbath in Judaism, and Jesus' faithful observance of the Sabbath and his free attitude toward the casuistry connected with it. The second part considers the Lord's Day as the Passover of the Lord and as the first day of the week.—D.J.H.

311. R. LAURENTIN, "Pluralism about Mary: Biblical and Contemporary," *Way* supp. 45 ('82) 78-92.

Mk 3:31-33; 6:1-6; and Lk 11:27-28 warn against erroneous assessments of Mary from a carnal standpoint. Ecumenical dialogue about Mary can be stimulated and enriched by recognizing the pluralism of the inspirations drawn from Paul by Protestants, from Luke by Catholics, and from John by Orthodox.—D.J.H.

312. H.-G. LINK, "The Bread of Life. Comments on a Fundamental Biblical Experience," *EcumRev* 34 (3, '82) 249-257.

In the biblical tradition, the term "bread" not only denotes the basic food on which life is nourished but also symbolizes everything that is essential to life. The three essential elements are the use of the basic gifts of creation to nourish life, the sharing of them in fellowship with others, and the reference to the Sustainer of life.—D.J.H.

313. L. LÓPEZ DE LAS HERAS, "Derechos y dignidad del hombre según la Biblia," *Studium* 22 (1, '82) 33-70.

This survey of human rights and human dignity in the Bible contains sections on popular morality in early OT times, the Mosaic legislation, the OT prophets and sages, and the NT. Attention is given to respect for the life and person of the neighbor, reverence for parents (family morality), respect for the neighbor's wife (sexual morality), respect for the material goods of another, and truthfulness. The results are synthesized in terms of the historical evolution of the theme of human rights and dignity in the Bible, its relation to the theme of sin, the Exile and incarnation as two high points in its evolution, and the intimate connection between ethics and religion.—D.J.H.

314. G. MANGATT, "Forgiveness," *Biblehashyam* 8 (1, '82) 42-53.

The theme of forgiveness in the Bible is outlined with reference to the forgiving love of Yahweh in the OT, Jesus and sinners, forgiveness in the church, and the Christian's willingness to forgive others.—D.J.H.

315. S. B. MARROW, "*Parrhēsia* and the New Testament," *CathBibQuart* 44 (3, '82) 431-446.

In the NT, *parrhēsia* marks the Christian's ready access to God in prayer (1 John, Hebrews), distinguishes Jesus' role as revealer of the Father (Fourth Gospel), and characterizes the proclamation of the gospel by the apostles and missionaries (Acts). *Parrhēsia* involves openness to God, other people, and the gospel. This threefold openness is best illustrated in the Pauline corpus; it serves to distinguish Christian *parrhēsia* from freedom of speech in the political sphere, the frankness and openness of friendship, and the Cynic boldness of unbridled discourse and mindless criticism. Faith in Jesus Christ gave *parrhēsia* its peculiarly Christian meaning.—D.J.H.

316. P. MOLINARI, "Special Calls in the New Testament," *Way* supp. 41 ('81) 20-28.

The Evangelists presented in bold relief the fundamental characteristics of Jesus' calling of his disciples, the life into which they were drawn, and the irrevocability of their choice. Being with Christ was the root of the disciples' capacity to carry on, perpetuate, extend, and accomplish his mission.—D.J.H.

317. J. MORENO GARRIDO, "Historia y Escatología," *TeolVida* 23 (1-2, '82) 117-122.

The article first describes and evaluates G. Klein's argument [§ 16-296] that the presence of the idea of salvation history in the Bible is questionable. Then it discusses J. Carmignac's assertion [§ 16-330; see also *Le Mirage de l'Eschatologie* (1979)] that the way the concept of eschatology is used in biblical study is erroneous.—D.J.H.

318r. F. MUSSNER, *Traktat über die Juden* [NTA 25, p. 102; 26, p. 214].

M. BOUTTIER, "Le *Traité sur les Juifs* d'un exégète chrétien," *EtudThéolRel* 57 (2, '82) 221-243.—After commenting on the French translation, the article discusses the six major issues raised in Mussner's work: the Christian theology of Judaism, the heritage of Israel's faith, Jesus the Jew, Paul and Israel, the Gospels' judgments about Judaism, and Christology. It concludes with reflections on some modern problems related to the biblical material.—D.J.H.

319. D. NINEHAM, "The Bible and the Law-abiding Universe of Modern Science," *Epworth Rev* 9 (3, '82) 66-80.

For the cultic-prophetic strand of the OT, the basic reality was miracles—the great acts of God in the past that set history on its course and gave it meaning. The wisdom strand of the OT placed more emphasis on the regular element in things, though it insisted on God's control of these regularities. The early Christians not only believed in the occurrence of miracles in the past, but also abandoned the biblical reticence concerning contemporary miracles.—D.J.H.

320. W. RADL, "'Firmung' im Neuen Testament?" *IntKathZeit/Communio* 11 (5, '82) 427-433.

In the Pauline letters, the imparting of the Holy Spirit accompanies baptism. In Acts, the gift of the Spirit comes not only at baptism but also with the imposition of hands or even apart from a rite. Those passages in Acts that connect the coming of the Spirit to the postbaptismal

imposition of hands (8:17; 19:6; perhaps 9:17) do not constitute a historical foundation for confirmation, but they do give it theological meaning. [In the same issue (pp. 434-440) K. Lehmann reflects on the implications of Radl's article for the dialogue between exegesis and dogmatic theology.]—D.J.H.

321. G. RAVASI, "Strutture teologiche della festa biblica," *ScuolCatt* 110 (2, '82) 143-181.

After a methodological introduction on the relation between the sacred and the profane in public worship, this investigation of the theological structure of the biblical festivals discusses the festivals as anamneses, the social dimensions of the festivals, their proleptic character, the cosmic festival dance, and the theological paradigm of the biblical festivals. Attention is given in these discussions to Passover, Pentecost, Tabernacles, the Sabbath, the Day of Atonement, and the Lord's Day. Celebrating the biblical festivals meant above all entering into harmony with the whole of salvation history in its past, present, and future moments.—D.J.H.

322. B. R. REICHENBACH, "On Disembodied Resurrected Persons: A Reply," *RelStud* 18 (2, '82) 225-229.

P. W. Gooch [see § 26-284] argued that the view of the resurrected person as a psychophysical organism that is in some physical sense the same as the antemortem person is inconsistent with Paul's view of the resurrected body. However, Gooch failed to show that the understanding of the resurrection body as changed but still identifiable with the antemortem body is inconsistent with the Pauline or NT view of the resurrected person. Gooch's own view is, in fact, inconsistent with Pauline theology: If the resurrected body is nothing other than the disembodied surviving person, then God's eschatological, resurrective activity is not needed. This denial of a future resurrection is greatly inconsistent with Paul's view of God's activity at the eschaton (see 1 Cor 15:23, 51-52; 1 Thes 4:13-18). [In the same issue (pp. 231-232) Gooch replies that Paul's language in 1 Corinthians 15 does not deny the possibility of disembodied resurrected persons. In introducing the concept of a *sōma pneumatikon*, Paul pointed away from spatial extension. If the meaning of *sōma* must incorporate physicality, then it is Paul's expression that harbors inconsistency.]—E.G.B.

323. E. A. RUSSELL, "Divine Healing and Scripture," *IrBibStud* 4 (3, '82) 123-157.

After explaining the term "divine healing" and exploring various philosophical and theological attitudes toward it, the article considers the understanding of sickness and healing in the OT and parts of the NT (Gospels, Acts, Epistles). It also treats the problem of the "unhealed" and the means of healing according to the NT. It was the common conviction of the biblical writers that God the creator has the power to recreate and restore.—D.J.H.

324. W. SCHRAGE, "Einige Beobachtungen zur Lehre im Neuen Testament," *EvangTheol* 42 (3, '82) 233-251.

These observations on teaching (*didaskhein*) in the NT concern its predominantly oral character, its connection with prophecy, Jesus as its major subject, its charismatic dimension, the addressees and the public nature of NT teaching, its content, and the relative importance of orthodoxy and orthopraxy.—D.J.H.

325. W. SCHRAGE, "Ja und Nein—Bemerkungen eines Neutestamentlers zur Diskussion von Christen und Juden," *EvangTheol* 42 (2, '82) 126-151.

After calling attention to the NT dialectic of yes and no to Israel and emphasizing the

theological seriousness of the debate between the early church and Judaism, the article discusses six points that Judaism and Christianity share but accent differently: God acting and saving in history, the “not yet” of redemption, everyday life in the world as the theater of new life, community, the Scriptures, and messianism. Then it explores the yes-and-no dialectic with regard to the earthly Jesus (his teaching, attitude toward the Law, trial, death) and the significance of the risen Lord in the early church (the fulfillment of God’s promise, justification, the interpretation of the OT, the relation to the Law, the church, salvation history). Neither the yes nor the no in the NT dialectic should be ignored or silenced.—D.J.H.

326. E. SCHÜSSLER FIORENZA, “Discipleship and Patriarchy: Early Christian Ethos and Christian Ethics in a Feminist Theological Perspective,” *Annual of the Society of Christian Ethics* [Dallas, TX] (’82) 131-172.

(1) Recent research on the early Christian domestic codes (e.g. Col 3:18–4:1; Eph 5:22–6:9) has focused on their Aristotelian philosophical roots and their social function in asserting the congruence of Christian ethics with the patriarchal household and state. The *Haustafel*-ethos gradually eroded the early Christian ideal of coequal discipleship and opened up the community to political cooptation by the Roman empire. (2) Biblical theologians have evaluated the *Haustafel*-trajectory variously as a necessary adaptation to Greco-Roman society, an affirmation of the goodness of creation, or an ethics of revolutionary subordination. (3) Critical feminist interpreters insist that the ethos and praxis of coequal discipleship must transform the patriarchal *Haustafel*-ethics and its institutional structures, if women and the Christian church are to have a feminist Christian future. [The same issue contains responses by B. C. Birch (pp. 173-180) and T. W. Ogletree (pp. 181-189).]—D.J.H.

327. D. J. SIMUNDSON, “Health and Healing in the Bible,” *WordWorld* 2 (4, ’82) 330-339.

The article seeks to assemble the various biblical ideas on health and healing in some manageable order: (1) Health and wholeness are normal, and God the healer brings people back to the normal state of health. (2) The common biblical understanding of sickness as the result of sin works best if we speak in broad terms about the fallen condition of humanity. There are alternatives to the narrow view of illness as retribution for sin. (3) Many passages connect forgiveness of sin and healing, but this also is best interpreted broadly. (4) God invites us to ask for healing in times of sickness and promises to hear us. (5) Sometimes the answer is no. (6) Healing is more than attaining physical health. (7) God can use our sickness and affliction for good purposes. (8) Removal of all illness is part of our eschatological hope.—D.J.H.

328. C. VAN DER WAAL, “The continuity between the Old and New Testaments,” *Neotestamentica* 14 (’81) 1-20.

The OT and NT stand under the common denominator of the Lord’s covenant with his people. This basic insight leads to a proper appreciation of the structural similarities between the two Testaments, the OT as the Bible of the early church, the relation between law and gospel, the relation between the church and Israel, and the typological realization of the OT in the NT.—D.J.H.

329. M. VELLANICKAL, “Faith and Conversion,” *Biblehashyam* 8 (1, ’82) 29-41.

The relation between faith and conversion is explored first in the light of Jn 2:23–3:21, and then with reference to relevant texts from the Synoptic Gospels and Acts. Faith implies conver-

sion, and conversion means a decisive turning point that transforms one's life into a life of genuine love for God and concern for other people.—D.J.H.

330. G. VERMES, "Miriam, the Jewess," *Way* supp. 45 ('82) 55-64.

After a socioreligious sketch of the place of women in Palestinian life in late antiquity, the article comments on four issues raised in R. E. Brown et al. (eds.), *Mary in the New Testament* (1978): the genealogies of Jesus, the designation of Jesus as the "son of Mary" in Mk 6:3, the NT references to the brothers and sisters of Jesus, and the virginal conception. If any historical statement can be made about Miriam the Jewess beyond the fact that she was the mother of Jesus (and possibly of other children) and lived in the Galilean village of Nazareth, it is that she did not belong to the small body of disciples who accompanied Jesus during his brief itinerant ministry.—D.J.H.

331. H. U. VON BALTHASAR, "Die Würde der Frau," *IntKathZeit/Communio* 11 (4, '82) 346-352.

In the NT, women hold a position relative to men, and absolutely in their own right, that clearly surpasses their role in the OT. This advancement for women is connected with the maleness of Jesus Christ, who is both divine and human. In both respects he surpasses the OT while fulfilling it.—D.J.H.

332. J. F. WALVOORD, "Interpreting Prophecy Today. Part 3: The New Testament Doctrine of the Kingdom," *BiblSac* 139 (555, '82) 205-215.

The literal and grammatical interpretation of the NT confirms the OT teaching of a literal kingdom on earth following the second advent of Christ. Matthew explains why Christ did not bring the predicted kingdom in his first coming.—D.J.H.

333. J. WEIR, "Analogous Fulfillment. The Use of the Old Testament in the New Testament," *PerspRelStud* 9 (1, '82) 65-76.

An acceptable model for the fulfillment of the OT in the NT must recognize the hermeneutical methods of the NT writers, the conclusions of historical-critical exegesis, the OT as revelation, and the finality of the NT as revelation. These criteria are met by the model of analogous fulfillment, which takes into account both the similarities and the differences between the Testaments.—D.J.H.

334. T. WIESER, "The Way of Life," *EcumRev* 34 (3, '82) 221-227.

In the OT the idea of the "way" was constitutive for Israel as a people. The path that Israel sought and on the correctness of which its existence and survival depended was the "way of the Lord." In the NT the image of the way was used to describe Jesus' ministry and discipleship (see Mt 7:13-14). The way of life and the way to life received their deepest meaning in relation to the way of Jesus.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

335. R. T. BECKWITH, "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation," *RevQum* 10 (4, '81) 521-542.

Essenes, Hellenistic Jews, Pharisees, and Zealots all thought that they could date the time

when the Son of David would come, and in each case their calculations were based on the seventy-weeks prophecy in Dan 9:24-27, understood as seventy weeks of years. But there is a curious contrast between the imprecision of the figures in the biblical seventy-weeks prophecy and the overprecision of its Jewish and Christian interpreters from the 2nd century B.C. onward. If the seventy week-years are interpreted as approximate, the period given agrees well enough with a fulfillment between 10 B.C. and A.D. 70. The later attempt of the Christian Fathers to show that Dan 9:24-27 was fulfilled by the coming of Christ had a considerable tradition behind it.—D.J.H.

336. P. E. DION, "The Aramaic 'Family Letter' and Related Epistolary Forms in other Oriental Languages and in Hellenistic Greek," *Semeia* 22 ('81) 59-76.

The internal formulas characterizing the Aramaic "family letters" from Hermopolis and related West Semitic letters have close counterparts in Egyptian and Akkadian documents, and in Greek papyri from the Roman period. The affinities of the Aramaic initial blessing (*brtky lpth*) and the Greek *proschynēma* to the Demotic *sm r*-formula and its pharaonic antecedents suggest that Aramaic and Greek family letters written in Egypt were influenced by the native epistolary tradition. In fact, wherever the Aramaic and Greek formulas agree, an Egyptian equivalent is at hand. Other elements, however, caution against a hasty "pan-Egyptianism," since the true extent of the influence of the Egyptian epistolary tradition on Aramaic and Greek letters in Egypt cannot be assessed with certainty.—D.J.H.

337. P. E. DION, "Aramaic Words for 'Letter,'" *Semeia* 22 ('81) 77-88.

Examination of various Imperial and Middle Aramaic words for "letter" yields the following conclusions: *'grh* is the normal generic term; within the limits of the evidence, *spr* is used only for family letters; *ptgm* means "message" and is used with reference to written and oral messages; *nštw* is an official document, often styled as a letter; *qbylh* was perhaps the name given to letters conveying complaints to authorities; *t'm* may have designated letters carrying orders; and *zkrn* applies to records of some event or administrative measure.—D.J.H.

338. J. A. FITZMYER, "Aramaic Epistolography," *Semeia* 22 ('81) 25-57.

This revised survey of Aramaic epistolography [see § 19-311] first discusses the types, provenance, and contents of the letters. Then it considers some of their obvious elements or features: the names for Aramaic letters, the *praescriptio*, the initial greeting, the secondary greetings, the concluding formulas, the mention of a scribe or secretary, the date, and the final or exterior address on the letters. Appended to the essay are charts listing (1) Aramaic letters on skin or papyrus, and where they can be found, and (2) Aramaic messages on ostraca or potsherds, and where they can be found.—D.J.H.

339. J. MAGNE, "L'exégèse du récit du Paradis dans les écrits juifs, gnostiques et chrétiens," *Augustinianum* 22 (1-2, '82) 263-270.

The exegetical controversies surrounding the garments of Adam and Eve and the identity of the serpent in Genesis 3 are traced through various stages: Jewish and early Christian witnesses, gnostic exegesis, the Jewish response, the rejudaizing of gnosticism, the total rehabilitation of the Jewish God, and the Lord Sabaoth humbled to the rank of his Messiah Jesus. A folding chart summarizes these developments.—D.J.H.

340. R. MURRAY, "Jews, Hebrews and Christians: Some Needed Distinctions," *NovTest* 24 (3, '82) 194-208.

When talking about the religious world in which Christianity was born, it is misleading to use the words "Jewish" and "Judaism" for all heirs of ancient Israel. These terms are appropriate only for those who looked to Jerusalem as their focus of identity, while a distinct term (e.g. "Hebrews") is needed for those who were hostile to the Jerusalem of the Second Temple. The analysis of movements in early Christianity should be based on this prior differentiation rather than on categories such as "apocalyptic," or distinctions such as that between Hellenistic and Palestinian Judaism.—D.J.H.

341. J. L. WHITE, "The Ancient Epistolography Group in Retrospect," *Semeia* 22 ('81) 1-14.

The article sketches the history of the Society of Biblical Literature's Ancient Epistolography Group from its origin and early activities (1973-74), through its formal constitution as a research group (1975), to its work on defining the epistolary genre by means of common epistolary types and functions (1976-78) and its study of how letters were modified as a result of being quoted in a narrative source or appended to another letter (1979).—D.J.H.

342. K. M. WOSCHITZ, "Die christliche Glaubenswelt im 1. Jahrhundert," *BibLiturg* 55 (2, '82) 92-102.

The spiritual milieu of early Christianity is aptly symbolized by the Athenian Acropolis (wisdom), the Roman Forum (law), and Golgotha (saving love). The early Christian belief in God's self-revelation in Jesus Christ found expression in four major genres: epistle, Gospel, historical monograph (Acts), and apocalypse.—D.J.H.

Archaeology

343. D. ADAN-BAYEWITZ, "The Ceramics from the Synagogue of Ḥorvat 'Ammudim and their Chronological Implications," *IsrExplJourn* 32 (1, '82) 13-31, plate 3.

The article reports on four groups of ceramic material discovered during the 1979 excavations at the ancient synagogue of Ḥorvat 'Ammudim: (1) pottery from loci associated with the period of the synagogue's foundation, (2) pottery from other stratigraphically distinct loci, (3) selected surface finds, and (4) roof tiles. The only half-century in which all the pottery forms comprising the first group were in use was A.D. 250-300. The synagogue floor was probably laid either during or not long after this period.—D.J.H.

344. M. BROSHI, "H'rym b'rš-yśr'l btqwph hhwrdsyt (The Cities of Eretz-Israel in the Herodian Period)," *Qadmoniot* 14 (3-4, '81) 70-79.

A survey of cities developed by Herod the Great shows the extent of urbanization during his reign, despite Jewish resistance to the Greek *polis*. The article reviews in some detail recent excavation in Jerusalem of walls, towers, the fortress, waterworks, private houses, and tombs. Three cities built by Herod (Caesarea, Samaria-Sebaste, and Antipatris) along with two built by his sons (Tiberias and Baneas) are then briefly reviewed. The finds in these cities were mostly large buildings and installations showing a combination of Eastern and Western architectural techniques. Less is known about private dwellings.—A.J.S.

345. V. CORBO AND S. LOFFREDA, "Nuove scoperte alla Fortezza di Macheronte. Rapporto preliminare alla quarta campagna di scavo: 7 settembre—10 ottobre 1981," *StudBibFranc LibAnn* 31 ('81) 257-286, plates 23-58.

The fourth campaign of excavations at Machaerus [see §§ 23-1010; 25-295, 1077] concentrated on the two dining rooms (nos. 36, 36a) in the fortress, the adjoining rooms 44-50, tower 3 and the defensive walls, and the cleaning of tower 6 and the search for tower 4. The article also describes some soundings and the exploration of the lower city, continues the discussion of the ceramic finds [see § 25-1087], and annotates the thirty-four accompanying figures. The discovery of the two dining rooms [see § 27-115] and the location of the lower city were the principal results of the campaign.—D.J.H.

346. R. HACHLILI AND A. KILLEBREW, "Byt glyt—mšpḥ byryḥw bm'h h' lsh-n (The House of 'Goliath'—A Family at Jericho in the First Century C.E.)," *Qadmoniot* 14 (3-4, '81) 118-122. [See §§ 25-663-665.]

A monumental tomb discovered at Jericho, with two chambers on two levels and many niches, contains twenty-two ossuaries; many of them are inscribed in Hebrew-Aramaic and Greek. The size of the tomb, with its courtyard and benches, suggests a wealthy family. Three generations of the family were buried in it. Since a number of the children were named after their fathers and there is a ritual bath, the family may have been priestly. The burials date from the 1st century A.D. One ossuary belongs to Theodotos, a freedman of Queen Agrippina. The Greek word *soros* is used to mean "ossuary."—A.J.S.

347. N. I. KHAIRY, "Nabataean Piriform Unguentaria," *BullAmSchOrRes* 240 ('80) 85-91.

The retrieval over the past five decades of numerous whole and fragmentary piriform unguentaria from Petra suggests that they represent a large proportion of the unpainted pottery at the site. The article mentions briefly the historical and typological background of these vessels and notes their relationship to the fusiform unguentarium; piriform unguentaria began to occur in the last half of the 1st century B.C. Then it discusses the characteristics of the vessels: technique, form, ware, and surface treatment. The dearth of non-Nabatean published parallels indicates that the piriform unguentaria are Nabatean. They served as containers for the transport of various toilet preparations, their use in burial deposits being secondary. The original home of the bottles and their contents was in the southern Levant.—E.G.B.

348. L. I. LEVINE, "Excavations at the Synagogue of Ḥorvat 'Ammudim," *IsrExplJourn* 32 (1, '82) 1-12, plates 1-2.

The purpose of the 1979 excavations at Ḥorvat 'Ammudim in the eastern Galilee was to ascertain the size and plan of the synagogue building, its date of construction, and the various stages of its history. This article summarizes the results obtained from five trenches cut at different places within the synagogue. The measurements of the structure given by H. Kohl and C. Watzinger are generally reliable. The synagogue bore interior and exterior decorations; its mosaic pavement seems to have been part of the original construction. Its art forms included both stone reliefs and mosaic floors. The date of the synagogue's construction (ca. A.D. 300) is close to that of the synagogues at Meiron, Khirbet Shema', and Gush Ḥalav. The newly discovered Aramaic inscription is reminiscent of those from Sepphoris and Kafr Kenna.—D.J.H.

349. F. MANNs, "Nouvelles inscriptions grecques et latines de Palestine," *StudBibFrancLib Ann* 31 ('81) 245-248, plates 15-16.

The seven objects described in this article belong to the Museum of the Flagellation and to the collection of G. Kloetzli [see § 25-301]. They are of interest either because they contain Greek or Latin inscriptions, or because they illustrate texts from Jewish literature and the NT.—D.J.H.

350. A. W. MCNICOLL, J. B. HENNESSY, AND R. H. SMITH, "The 1979 Season at Pella of the Decapolis," *BullAmSchOrRes* 240 ('80) 63-84.

A report on the first season of the Joint Expedition to Pella (in Jordan) undertaken by the College of Wooster (Ohio) and the University of Sydney. The 1979 campaign produced significant information about Pella in numerous ways. Although most of the discoveries of the season pertain to Hellenistic times and later, the earliest demonstrated occupation of the site has been pushed back to the Neolithic period. Excavations have shown quite clearly the accuracy of Josephus' statement in *Ant.* 13:392-397 that the Jews under Alexander Jannaeus destroyed Pella in 83/82 B.C. The debris from that destruction is both abundant and narrowly stratified, and will therefore constitute an important contribution to the artifactual chronology of Palestine and Transjordan. Pella's early Roman period is beginning to emerge with the excavation of the Jebel Abu el-Khas complex and the Wadi Jirm civic complex; late Roman occupation, though still scantily attested, is reflected in tombs discovered during the season. The early Byzantine, late Byzantine, Umayyad, and Mameluke periods are also variously attested.—E.G.B.

351. E. M. MEYERS, "Synagogues of Galilee," *Archaeology* [New York] 35 (3, '82) 51-58.

Of the four sites embraced by the Meiron Excavation Project, Khirbet Shema' and Gush H̄alav are the most dramatic. Both contain ruins of late Roman synagogues that make important contributions to the study of synagogue architecture and the placement of synagogues in Galilean settlements.—D.J.H.

352. R. OSTER, "Numismatic Windows into the Social World of Early Christianity: A Methodological Inquiry," *JournBibLit* 101 (2, '82) 195-223.

(1) In numismatics there are methodological disputes about the intentionality of the coin types and their intelligibility, the interpretation of the visual messages on ancient coins, and the social origin of the coins. (2) On Roman coins contemporary with Jesus and the early church, the theme of cosmic power is expressed by the globe and zodiac, the nativity comet, and the tongue of flame. (3) Coins related to Ephesian Artemis shed light on her role as *neōkoros* of Ephesus and on the architecture of her temple. (4) The numismatic documents of the Greco-Roman period paint with bold strokes and variegated colors the landscape in which the early Christians lived.—D.J.H.

353. B. PIXNER, "Putting Bethsaida-Julias on the Map," *ChristNewsIsr* 27 (4, '82) 165-170.

There can no longer be any reasonable doubt that the Gospel site of Bethsaida-Julias was on and around the hill of et-Tell: (1) Recent exploration there has uncovered pottery from the Roman and Byzantine periods. (2) Two millennia ago the lakeshore probably extended to et-Tell. (3) It fits the description of the Jordan as passing close to Bethsaida-Julias, whereas Massadiye does not. (4) The name of the local Tellawiyeh tribe may have derived from the place-name Tell Julieh. (5) Josephus' account of the battle of Julias in A.D. 66 (*Life* 398-407) fits in beautifully with the et-Tell location.—D.J.H.

354. E. PUECH, "Les nécropoles juives palestiniennes au tournant de notre ère," *Quatre Fleuves* [Paris] 15-16 ('82) 35-55.

This survey of the principal results of archaeological research on Palestinian-Jewish necropolises around the time of Jesus first describes the exterior and interior features of the tombs. Then it discusses Jewish burial customs, their theological background, the inscriptions, and the ossuaries. Finally, it reviews the Gospel evidence regarding Jesus' burial in light of the archaeological data.—D.J.H.

355. A. RABBAN, "Nmlyh h'tyqym šl qysryh (The Ancient Harbors of Caesarea)," *Qadmoniot* 14 (3-4, '81) 80-88. [See § 25-1092.]

Underwater studies have revealed that the harbor at Caesarea (built by Herod the Great) was constructed according to the plan of the Greek *limēn kleistos*, using the best engineering techniques. The harbor had three anchorages, one within the other, with towers, wharfs, and jetties. The outer harbor was protected by a breakwater, another wall, and two piles of rocks at the entrance. Pools and a bay to the south of the harbor date from later times, and seem to have been used for raising fish and for summer anchorage.—A.J.S.

356. L. Y. RAHMANI, "Ancient Jerusalem's Funerary Customs and Tombs. Part Four," *Bib Arch* 45 (2, '82) 109-119. [See § 26-1088.]

The Jewish custom of ossilegium evolved in Jerusalem between the reign of Herod the Great and the early 3rd century, independently of any outside influence. The eschatological and ethical ideas behind the custom developed within the theological framework of the Pharisaic middle class in Jerusalem, and found expression in the ossuaries. The main part of the article discusses the physical features of the ossuaries, the inscriptions and marks on them, the artisans, ossuary ornamentation, and the meaning of the ornaments.—D.J.H.

357. L. Y. RAHMANI, "A Magic Amulet from Nahariyya," *HarvTheolRev* 74 (4, '81) 387-390.

A gem made of red jasper, convex on both sides and measuring 11 by 14 cm., was discovered in 1975 in a Roman tomb at Nahariya on the northern coast of Israel. Its face, slightly worn, shows an olive tree with large round or oval fruit between slim leaves. The inscription, engraved in the positive on both sides of the tree's crooked trunk, reads: *eleos kyriou* ("mercy of the Lord"). The material, motif, inscription, and engraving in the positive suggest that the gem was a "gnostic" magic amulet, dating to the 2nd or 3rd century A.D. It was intended to assure its owner, whether in life or after death, of the mercy of the Lord. Symbolizing this mercy, the olive tree was conceived as the paradisial tree of life, dispenser of the oil of mercy. A sketch and a photograph of the gem are included.—D.J.H.

358. R. ROSENTHAL-HEGINBOTTOM, "H'rwyt 'l kwphym hlnystym mtl dwr (Notes on Hellenistic Braziers from Tell Dor)," *Qadmoniot* 14 (3-4, '81) 110-111.

Many ceramic braziers used for heating and boiling water were found at Dor, a site on the coast of northern Israel near Caesarea. Most of the braziers were made from the same clay, and a few are still whole. They are about one meter high, having a lower part for holding coal and an upper part with three arms in which a pot could be set. The arms are carved with a variety of decorations in relief.—A.J.S.

359. E. STERN, "Dwr hhlntystyt (Hellenistic Dor)," *Qadmoniot* 14 (3-4, '81) 103-109.

Hellenistic Dor was a fortress and harbor that was destroyed by Alexander Jannaeus. It was

laid out in quarters according to a regular plan, and surrounded by a wall with towers. On the east side was a residential area, where a large building with separate living quarters was excavated during two campaigns in 1980 and 1981. Along a straight street two meters wide were shops, especially those of dyers. Other finds included a storehouse, numerous wine jars, some inscriptional material, weights, Hellenistic statuary, and coins.—A.J.S.

360. J. F. STRANGE, "New Developments in Greco-Roman Archeology in Palestine," *BibArch* 45 (2, '82) 85-88.

Many settlement-pattern models that were formerly the exclusive domain of geographers are now being investigated and refined by archaeologists specializing in Greco-Roman Palestine. They are also using location analysis in an attempt to isolate the factors that dictated the size, permanence, and layout of a community. But the most important development is that more practitioners of Greco-Roman archaeology in Palestine are engaged in dialogue with anthropologists, especially at the level of interpretation. The development of a theory for interpreting ancient monuments and other elements of the material culture will be the next major step.—D.J.H.

361. E. K. VOGEL AND B. HOLTZCLAW, "Bibliography of Holy Land Sites. Part II," *HebUn CollAnn* 52 ('81) 1-92.

This bibliography of archaeological research in the Holy Land supplements Vogel's earlier article [§ 17-318] by listing works published since 1970 and adding a few items omitted from her first bibliography.—D.J.H.

362. A. ZERTAL, "M'rkt-hmšwr hrwmyt bħyrbt 'l-ħm'm (nrbt') šbšwmrwn (The Roman Siege System at Khirbet el-Ĥammam [Narbata] in Samaria)," *Qadmoniot* 14 (3-4, '81) 112-118.

Excavations in 1978 revealed that Khirbet el-Ĥammam was continuously occupied from the 11th/10th centuries B.C. to the 1st/2nd centuries A.D. The site is surrounded by Roman siege works from the war of A.D. 66-70, built in the classic mode: a wall about 1,500 meters long and 2.2 meters wide with towers, three camps, and an embankment. The size of these installations makes it likely that this was the site of Narbata, where Cestius Gallus sent a third of his army in A.D. 66 (Josephus, *War* 2:509).—A.J.S.

Dead Sea Scrolls

363. M. BEN-YASHAR, "Noch zum *Miqdaš 'Ādām* in 4 Q Florilegium," *RevQum* 10 (4, '81) 587-588.

D. R. Schwartz's contention [§ 25-317] that 4QFlor refers to three different temples is not convincing. The basic contrast is between the eschatological temple to be built by God and the temple made by human hands. The designation *miqdaš 'ādām* derives from the phrase *zo't tôrat hā-'ādām* in 2 Sam 7:19.—D.J.H.

364. G. BROOKE, "Qumran Pesher: Towards the Redefinition of a Genre," *RevQum* 10 (4, '81) 483-503.

Because of their combination of structural and methodological factors, the biblical commentaries among the Dead Sea scrolls are properly classified as Qumran midrash. The use of the word "pesher" as a generic classification in association with "midrash" is tautological, while

using it with no reference to “midrash” unnecessarily multiplies generic categories through scholarly invention. In “continuous” interpretations the root *pšr* has some formulaic significance, but its importance in relation to genre is not yet clearly known. In “thematic” Qumran midrashim, the function of such formulas is variable and cannot be declared definitively for the purposes of defining a genre.—D.J.H.

365. H. BURGMANN, “Wer war der ‘Lehrer der Gerechtigkeit’?” *RevQum* 10 (4, '81) 553-578.

The name of the Teacher of Righteousness is not known. J. Carmignac's identification of him as Judah the Essene [§ 25-678] is not convincing: The reports in Josephus' *War* 1:78-80 and *Ant.* 13:311-313 make no mention of Judah as a community leader. According to the chronology of *Damascus Document*, the Teacher must have died before 103 B.C. He must have been a contemporary of the Wicked Priest (Jonathan) and the Man of Lies (Simon his brother). Carmignac's proposal does not correspond well to what is known about the history of the Qumran community.—D.J.H.

366. K. DAVID, “The Development of the Concept of Salvation in the Qumran Community and its Significance for our Understanding of Salvation in the New Testament,” *IndJourn Theol* 30 (3-4, '81) 131-137.

The concept of salvation in the Qumran writings had two dimensions: (1) salvation from human misery and sinfulness, and (2) the final destiny of being with the heavenly spirits who stand in the presence of God forever. The Qumran community's understanding of salvation lent support to the NT writers' general framework of eschatology.—D.J.H.

367. K. G. FRIEBEL, “Biblical Interpretation in the *Pesharim* of the Qumran Community,” *Hebrew Studies* [Madison, WI] 22 ('81) 13-24.

This discussion of the Qumran pesharim treats the meaning of the term *pšr*, the basic characteristics of the pesharim, the hermeneutical principles employed in them, and their relation to the rabbinic midrashim. More than the other interpretative materials among the Dead Sea scrolls, the pesharim reflect the distinctiveness of the Qumran community and the hermeneutics it used to derive its eschatology.—D.J.H.

368. B. JONGELING, “A propos de la Colonne XXIII du Rouleau du Temple,” *RevQum* 10 (4, '81) 593-595.

In his edition of 11QTemple, Y. Yadin established a connection between col. 23 and one of the fragments assigned to J. P. M. van der Ploeg. But in his restoration of 11QTemple 23:2, he should have understood 'šr as the name of the tribe of Asher and read the following word as *wbywm*.—D.J.H.

369. C. G. KRUSE, “Community Functionaries in the Rule of the Community and the Damascus Document: A Test of Chronological Relationships,” *RevQum* 10 (4, '81) 543-551.

Consideration of the roles of key functionaries suggests that the stage of community development reflected in IQS is earlier than that reflected in CD; therefore, this stratum of evidence, at least, supports an earlier dating for IQS than for CD. IQS speaks of the priests and Levites in general terms, whereas CD gives more attention to detail and makes specific provisions for action to be taken in certain unusual situations. The role of the *mēbaqqēr* in CD is far more

authoritative and diversified than it is in IQS. In IQS the *rabbîm* have very definite and significant roles to play, but in CD they have no discernible function at all.—D.J.H.

370. R. LEVY, "First 'Dead Sea Scroll' Found in Egypt Fifty Years Before Qumran Discoveries," *BibArchRev* 8 (5, '82) 38-53.

Damascus Document ("the first Dead Sea scroll") was discovered in 1897 in the repository for worn-out copies of sacred writings at the Ben Ezra Synagogue in Fostat, Old Cairo. The article narrates how S. Schechter came to the Cairo Genizah, outlines the content of *Damascus Document*, and explores its connections with the Qumran scrolls. [The same issue contains Levy's description of the Genizah collection at Cambridge University (pp. 50-53), and H. Shanks's article on what *Damascus Document* suggests about Essene history and how it made its way to the synagogue in Cairo (pp. 54-56).]—D.J.H.

371. Y. MAORI, "Mswrt hpsq'wt bktby yd 'bryym qdwmym: Mgylwt mqr' wpšrym mspr yš'yhw mqwmr'n (The Tradition of *Pisqā'ôt* in Ancient Hebrew MSS: The Isaiah Texts and Commentaries from Qumran)," *Textus* [Jerusalem] 10 ('82) [1]-[50].

The article provides a complete register of the *pisqā'ôt* in the various manuscripts of the book of Isaiah from Qumran. Four types of *pisqā'ôt* are distinguished: where the scribe did not complete the line, where the scribe left a space in the middle of the line, where the scribe indented, and a combination of the first two. The close correlation of the divisions in the Qumran copies with those in the Masoretic text indicates that, before the destruction of the Second Temple, a scribal tradition regarding the *pisqā'ôt* had already begun to crystallize.—D.J.H.

372. R. D. MOORE, "Personification of the Seduction of Evil: 'The Wiles of the Wicked Woman,'" *RevQum* 10 (4, '81) 505-519.

The Wiles of the Wicked Woman presents a generalized reflection of the character of evil rather than a polemic aimed at a specific target. The validity of this interpretation derives support from three directions: (1) The piece is cast in the style, language, and motifs of the wisdom tradition. (2) The structure and content of the poem are not indicative of a polemical purpose. (3) The main concepts and some key expressions are also found in the Sermon of the Two Spirits (IQS 3:13-4:26).—D.J.H.

373. J. MURPHY-O'CONNOR, "Judah the Essene and the Teacher of Righteousness," *RevQum* 10 (4, '81) 579-585.

The major premise in J. Carmignac's identification of the Teacher of Righteousness as Judah the Essene [§ 25-678] is based primarily on Josephus' reports about Judah in *War* 1:78-80 and *Ant.* 13:311-313. But this evidence proves only that Essenes could frequent the Jerusalem Temple in 103 B.C.; it does not prove what sort of Essenes they were. It supports Carmignac's conclusion only within the framework of assumptions whose truth he has not and cannot demonstrate. In fact, the evidence of Josephus is compatible with the hypothesis that Jonathan was the Wicked Priest. [A response by Carmignac (pp. 585-586) follows the article].—D.J.H.

374. L. ROSSO UBIGLI, "La concezione della vita futura a Qumran. Aggiornamento della questione," *RivistBib* 30 (1, '82) 35-49.

After summarizing ideas of the future life in postexilic Judaism, the article discusses the views of scholars (e.g. J. van der Ploeg, M. Delcor) who have argued for the presence of belief

in the immortality of the soul in the Dead Sea scrolls. Then it considers the work of other scholars (e.g. J. Carmignac, K. Schubert, A. Mertens, H. C. Cavallin, H. Lichtenberger) who have examined the Qumran evidence for belief in the resurrection of the dead. The survey gives particular attention to those texts that seem to refer to the future life (e.g. 1QH 3:19-23; 1QS 4:7-8).—D.J.H.

375. L. H. SCHIFFMAN, "The Interchange of the Prepositions *Bet* and *Mem* in the Texts from Qumran," *Textus* [Jerusalem] 10 ('82) 37-43.

That the interchange of the prepositions *b* and *m(in)* persisted into postbiblical Hebrew can be seen in the Qumran scrolls. Four categories of this usage in the scrolls are discussed: variants between Qumran biblical texts and the Masoretic text, variation between the Masoretic text and the biblical text reflected in sectarian compositions, interchanges of subordinating prepositions, and poetic parallelism.—D.J.H.

376. Y. THORION, "Zur Bedeutung von *gbwry hyl lmlh̄mh* in 11Q T LVII, 9," *RevQum* 10 (4, '81) 597-598.

In order to avoid the misinterpretation of *gbwry hyl* (cf. Exod 18:21) as "men of wealth," 11QTemple 57:9 added the word *lmlh̄mh* ("for war"). The phrase *gbwry hyl lmlh̄mh* ("warriors") reflects the usage of the Chronicler (see 1 Chr 12:9, 26).—D.J.H.

377. Y. THORION, "Zur Bedeutung von *h̄t*' in 11Q T," *RevQum* 10 (4, '81) 598-599.

When 11QTemple 57:10-11 speaks of the bodyguards' keeping the king from *h̄t*', the meaning of the Hebrew word is probably "external danger" or "misfortune" rather than "sin."—D.J.H.

378. T. ZAHAVY, "The Sabbath Code of Damascus Document X, 14-XI, 18: Form Analytical and Redaction Critical Observations," *RevQum* 10 (4, '81) 589-591.

Eleven rulings in the Sabbath code of *Damascus Document* 10:14-11:18 do not mention *šbt* at all, and prefatory phrases disrupting the formal continuity of the code intrude before two of these eleven laws (10:14; 11:17). Thus the internal, formal characteristics of the code indicate that it is a composite rather than a unitary text. Based on the analysis of form, alternative exegeses of ten of the laws in the code can be suggested.—D.J.H.

Jewish Backgrounds

379. E. BAMMEL, "Schabbat 116 a/b," *NovTest* 24 (3, '82) 266-274.

In *b. Šabb.* 116ab, a Christian judge with a reputation for integrity is bribed first by Imma (with a golden lamp) and then by her brother Gamaliel (with a Libyan ass) so that he will settle a dispute about inheriting land. The three characters, the line of reasoning, and the two gifts should be interpreted with reference to the polemical situation existing between Christians and Jews.—D.J.H.

380. P. BILDE, "Josefus' beretning om Jesus" [Josephus' Report about Jesus], *DanskTeolTids* 44 (2, '81) 99-135.

The so-called *Testimonium Flavianum* (*Ant.* 18:63-64) must be regarded as not genuine on

four grounds: (1) It contains only one expression that can be described as typical of Josephus. Otherwise the language is completely uncharacteristic of him. (2) Redaction-critical analysis of *Ant.* 18:55-95 cannot bring the *Testimonium Flavianum* into harmony with its context. (3) Both the shift from a negative statement about Jesus to a positive one and the first and second arguments indicate that the passage as a whole represents a Christian view of Jesus. (4) Although the history of the text does not constitute an independent argument, it should be noted that Origen's statements are ambiguous; he had not read Josephus' writings and did not seem to know of a text by Josephus about Jesus. Earlier church historians (e.g. Irenaeus and Tertullian) who knew Josephus' writings do not mention this text. The Old Russian, Old Latin, Syriac, and Arabic versions present variants that are medieval in origin, of modest extent, and only tangential to the most christologically colored parts of the *Testimonium Flavianum*. Finally, *Ant.* 20:200 does not presuppose a text about Jesus; it only distinguishes him from all the other persons named Jesus in the work.—J.S.H.

381. D. BLOSSER, "The Sabbath Year Cycle in Josephus," *HebUnCollAnn* 52 ('81) 129-139.

Josephus' writings show a greater degree of accuracy in dealing with the Sabbath-year cycle than has been recognized, especially when one takes into account the tension between the seventh year (the fallow year) and the eighth year (the first year of the new cycle). By identifying the dates of the siege of Bethsura and Jerusalem (1 Macc 6:48-63; *Ant.* 12:375-381), the murder of Simon the Hasmonean (1 Macc 16:14-16; *Ant.* 13:230-247), Herod's conquest of Jerusalem (*Ant.* 14:465-15:8), the Jewish protest against Caligula (*Ant.* 18:271-283), and the destruction of the Second Temple (*War* 5-6), it is possible to construct an accurate Sabbath-year cycle for the period between 175 B.C. and A.D. 75.—D.J.H.

382. D. C. CARLSON, "Vengeance and Angelic Mediation in *Testament of Moses* 9 and 10," *JournBibLit* 101 (1, '82) 85-95.

The various elements of *Testament of Moses* 9-10 are best understood in terms of a vengeance sequence similar to that found in other apocalyptic texts (e.g. Tobit 12:12, 15; *1 Enoch* 9:1-4a, 10-11; 10:1-3; 91-104; Rev 8:3-5; *1 Enoch* 47). Taxo's innocent suffering (9:5-6) and cries for vengeance (implied in 9:7) would be heard and offered by the heavenly high priest (10:2) and would in turn occasion judgment as divine vengeance (10:3-10).—D.J.H.

383. I. CHERNUS, "Individual and Community in the Redaction of the Hekhalot Literature," *HebUnCollAnn* 52 ('81) 253-274.

By examining the redaction of the various Hekhalot texts, the article establishes that Merkabah mysticism incorporated a wide range of views on the question of the mystic's concern for and responsibility to his community. For example, *Hekhalot Rabbati* shows a very strong interest in the relationship between the mystic and the community, whereas *Ma'aseh Merkabah* seems to show no such concern at all. Most of the Hekhalot texts show some combination of these polar possibilities. In deepening our understanding of Merkabah mysticism, we will have to pay careful attention to the sociological complexities within this tradition.—D.J.H.

384. B. CHILTON, "Jesus and Judaism," *NewBlackfr* 63 (743, '82) 237-244.

The Judaism represented in rabbinic literature is different in chronology and style from the early Judaism found in the NT, some OT Apocrypha and Pseudepigrapha, and the Qumran

writings. Nevertheless, the similarities and continuities between the NT and the rabbinic writings cannot be ignored. The rediscovery of early Judaism is a pressing task that invites the cooperation of Christian and Jewish scholars.—D.J.H.

385. S. J. D. COHEN, "Sosates the Jewish Homer," *HarvTheolRev* 74 (4, '81) 391-396.

Excerpta Latina Barbari 278,24-29 describes Sosates as the "Jewish Homer" of Alexandria. Sosates most likely lived in the second half of the 2nd century B.C., and was thus a contemporary of other known Jewish *littérateurs* (e.g. Theodotus, Ezekiel, Aristeas, Lysimachus). His association with Simon and John Hyrcanus suggests that Sosates' poem was a "Homeric" epic celebrating the Maccabean conquests.—D.J.H.

386. D. DIMANT, "Hhystwryh 'l-py hẖwn hẖywt (Hnwkw hẖbsy ph-š) (History According to the Animal Apocalypse)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 2 ('82) 18-37.

The Animal Apocalypse in *1 Enoch* 85-90 divides history into three major periods: from the creation to the aftermath of the flood (85:3-89:9), history after the flood (89:10-90:36), and the eschatological period and the time of the messiah (90:37-39). The history of Israel includes events from the descent of Jacob's sons into Egypt to the building of Solomon's Temple (89:14-50), events from Solomon's death to the appearance of the seventy shepherds (89:51-58), and the rule of the seventy shepherds as punishment for Israel's sins (89:59-90:12). The role of the "righteous ones" is similar to that envisioned by the Dead Sea community for itself.—D.J.H.

387r. T. W. FRANXMAN, *Genesis and the "Jewish Antiquities" of Flavius Josephus* [NTA 24, p. 317].

L. H. FELDMAN, "Josephus' Commentary on Genesis," *JewQuartRev* 72 (2, '81) 121-131.—Franxman is the first to have analyzed any sizable portion of Josephus' *Antiquities* and compared it with its biblical sources, Philo, the Targums, the Pseudepigrapha, and the Midrashim. He has on the whole carefully noted changes in detail (especially stylistic ones), and his conclusions seem well substantiated. But he has missed many changes made by Josephus and has not answered the gnawing questions of why Josephus claims not to have modified the biblical account when he has manifestly done so, why he exhibits such variety in his treatment of the Bible, and why he so often deviates from known exegetical traditions. Most of the article gives examples of points that Franxman has missed for the first part of Genesis.—D.J.H.

388. D. GOLOMB, "Nominal Syntax in the Language of Codex Vatican Neofiti 1: The Genitive Relationship," *JournAmOrSoc* 102 (2, '82) 297-308.

In *Targum Neofiti* of Genesis, type A genitival constructions (noun with anticipatory pronomial suffix + *d* + noun, e.g. *bryh dywsp*) are preferred in expressions indicating inalienable possession, or at least when the possessor is a human being, and in special euphemistic phrases used with respect to God in order to avoid anthropomorphism. Type B genitival constructions (noun + *d* + noun, e.g. *br' dywsp*) are preferred in commonly recurring phrases, in expressions referring to God that are not euphemistic avoidances, and in expansions of Masoretic idioms. The construct state (noun + noun, e.g. *br ywsp*) is invariably the second choice when type A or type B is not used where one has come to expect it. Combined forms of these genitives are common, especially in translations of highly technical religious idioms.—D.J.H.

389. M. I. GRUBER, "The Meaning of 'wryyt' in the Babylonian Talmud," *Hebrew Studies* [Madison, WI] 22 ('81) 25-33.

Systematic investigation of the occurrences of the Aramaic term 'wryyt' in the Babylonian Talmud reveals under what circumstances that term denoted "Pentateuch" and under what circumstances *d'wryyt* denoted either "Pentateuchal" or "part of God's law" without specific reference to the Bible.—D.J.H.

390. J. HENNIG, "Liturgie und das Judentum," *ArchivLiturgWiss* 24 (1, '82) 113-130.

Summaries of recently published books and articles on liturgy and Judaism are given under six headings: Jewish religion; Jewish liturgy, piety, and custom; Jesus the Jew; Judaism and Christianity in history; Christian theology of Judaism; and Jewish-Christian dialogue in the present.—D.J.H.

391. M. L. KLEIN, "A Neglected MS of a Palestinian Fragment-Targum from the Cairo Genizah," *Textus* [Jerusalem] 10 ('82) 26-36.

MS British Museum Or. 10794, folio 8, preserves parts of at least forty-two verses of the Palestinian *Fragmentary Targum* of Deut 1:1-5:9. It is the sole representative of an otherwise unknown recension of this targum. The article provides photographs of the recto and verso of folio 8, a transcription, textual notes, and a discussion of its relationship to other targums.—D.J.H.

392. E. LEVINE, "La evolución de la Biblia aramea," *EstBib* 39 (3-4, '81) 223-248.

The translation of the Hebrew Bible into Aramaic was necessary because after the Exile there had been a decline in the knowledge and use of Hebrew. But it was also risky, since the translation of the biblical message could have led to its deformation. The reading of targums was finally accepted as inevitable and even made a religious duty. The article also describes the characteristics of the various targums, their place in Jewish society, and the manuscripts in which they have been preserved.—D.J.H.

393. J. MAIER, "Die alttestamentlich-jüdischen Voraussetzungen der Zelotenbewegungen," *BibKirch* 37 (3, '82) 82-89.

The Zealots appealed to certain themes in the OT: Israel as the chosen people; Palestine as the promised land; and Yahweh as the only God, who will finally triumph over his enemies. Their models of conduct were Simeon and Levi (Gen 34:25-29), Moses and the Levites (Exod 32:26-29), Phinehas (Num 25:6-9), and Elijah (1 Kings 18-19). But there are also examples of correctives for misplaced zeal in the OT.—J.J.C.

394. M. MCNAMARA, "Some Recent Writings on Rabbinic Literature and the Targums," *Mill Stud* 9 ('82) 59-101.

The first part of the article surveys the use of rabbinic literature in NT studies under seven headings: general studies from the 17th century to the 1950s, the thematic approach to rabbinic literature and Paul, systematic presentations of rabbinic doctrines, midrash and the study of the NT from 1940 to 1980, postexilic biblical interpretation, select questions in recent study of the rabbinic tradition, and the question of methodology. Then the Targums and NT study are examined under these headings: the beginnings, a new approach, contemporary targumic studies from 1950 to 1980, and queries about the early date and relevance of the Targums. Two

facts stand out clearly: (1) Rabbinic and targumic studies are flourishing. (2) Some scholars doubt that the two traditions can be traced back to NT times, and consequently rule out their use in NT research.—D.J.H.

395. R. PENNA, "Les Juifs à Rome au temps de l'apôtre Paul," *NTStud* 28 (3, '82) 321-347.

This study of the Jews at Rome between A.D. 50 and 60 first identifies the relevant sources: writers before Paul's Roman sojourn, Paul's contemporaries, writers after Paul's time, and Jewish epigraphic sources. The second part examines these sources in order to learn about the number of Jews and Jewish communities in Rome during this period, the organization of the Roman synagogues, the origin and history of the Roman Jews before Paul's arrival, the distribution of the Jewish population in the city, their social level, and their religious practices and beliefs.—D.J.H.

396. J. J. PETUCHOWSKI, "Judaism as 'Mystery'—The Hidden Agenda?" *HebUnCollAnn* 52 ('81) 141-152.

While Palestinian Judaism in late antiquity was not a mystery cult, it did adopt some of the trappings of its competitors, particularly in contexts that would affect the would-be proselyte. This tendency is evident in the ideas of Israel as the vineyard of the Holy One in the sense of a mystical body, the *mystērion* of Israel as a synonym for the divine name, circumcision as a *mystērion*, the paschal sacrifice as a *mystērion*, and Israel's possession of the Mishnah as the *mystērion* par excellence.—D.J.H.

397. Z. SAFRAI, "The Administrative Structure of Judea in the Roman and Byzantine Periods," *Immanuel* 13 ('81) 30-38.

An administrative system of regions and toparchies prevailed in Palestine until the destruction of the Second Temple. Important changes took place under Vespasian and Hadrian, but the system itself was not changed until the 3rd century A.D. A system of municipal administration was undoubtedly in effect in Palestine by the beginning of the 4th century. A chart illustrating the changes in the administrative structure of Judea and Idumea is included.—D.J.H.

398. W. STENGER, "Bemerkungen zum Begriff 'Räuber' im Neuen Testament und bei Flavius Josephus," *BibKirch* 37 (3, '82) 89-97.

On the basis of Josephus' writings, it is plausible to distinguish between (1) the phenomenon of social banditry produced by socioeconomic and political conditions, and (2) the phenomenon of revolutionary movements founded on ideology and theology. The group led by Judas the Galilean had roots in the social banditry of Galilee, but developed a new and different ideology.—D.J.H.

399. P. W. VAN DER HORST, "De joodse toneelschrijver Ezechiël" [The Jewish Playwright Ezekiel], *NedTheolTijd* 36 (2, '82) 97-112.

Two hundred and seventy verses of Ezekiel the Tragedian's *Exagōgē* have been preserved in the ninth book of Eusebius' *Praeparatio Evangelica*. The *Exagōgē* is a Jewish-Hellenistic play, probably dating from the middle of the 2nd century B.C.; it dramatizes in five acts the Septuagint text of Exodus 1-15. Two sections constituting major digressions from the biblical text are analyzed here: (1) Moses' dream and Raguel's explanation are narrated in vv. 68-87. The dream contains a rudimentary Merkabah-vision. Ezekiel is probably the earliest witness to specula-

tions in which Moses shares a kind of divine status (other such figures are Enoch and Metraton). Raguel's explanation, which stresses Moses' prophetic function, is neither so Greek nor so different from the dream section as is sometimes held. (2) In vv. 254-269 a wonderful bird, doubtless a phoenix, is described. This appears to be the oldest such depiction in ancient times. The phoenix symbolism points to the beginning of a new era. Ezekiel is a rather neglected author whose writings can give us greater insight into Hellenistic theater, Jewish-Hellenistic haggadah, Merkabah mysticism, and the prehistory of Christology.—J.L.

400. P. WEXLER, "Terms for 'Synagogue' in Hebrew and Jewish Languages. Explorations in Historical Jewish Interlinguistics," *RevÉtudJuiv* 140 (1-2, '81) 101-138.

Examination of the terms for "synagogue" in Biblical Hebrew, Palestinian-Jewish Aramaic, other Jewish languages (e.g. Judaeo-Greek, Judaeo-Romance, Yiddish, Judaeo-Arabic), and the Hebrew writings of Jewish communities outside Palestine suggests that in pre-Diaspora Hebrew the common term was *bêt tēpillâ* rather than *bêt kēneset*. The latter term was based on the Hebrew-Aramaic root *kns* ("gather") and developed apparently in Palestine. Translated into Greek as *synagōgē*, this innovation spread from Palestine to parts of the Greek-speaking Diaspora—a reflection of the rising impact of Palestinian Judaism on European Diaspora Judaism between the 1st century A.D. and the late 2nd century.—D.J.H.

Greco-Roman Backgrounds

401. C. H. KIM, "Index of Greek Papyrus Letters," *Semeia* 22 ('81) 107-112.

This up-to-date list of Greek papyrus letters published in various collections has been assembled for the purpose of facilitating their location. Most entries are private letters. Unpublished letters (inventories) are not listed unless scholars have brought them to public attention by examining them in publications.—D.J.H.

402. B. LEVICK, "Domitian and the Provinces," *Latomus* [Brussels] 41 (1, '82) 50-73.

Domitian's activities in the Roman provinces were remarkable less for his disinterested tenderness toward the provincials than for his emphasis on his own interests. He aimed at control wherever it could be achieved. This interpretation of Domitian's provincial policies emerges from consideration of four inscriptions sometimes adduced as evidence for his benevolence, the judgments of ancient writers about him, and his edict on viticulture.—D.J.H.

403. A. A. LONG, "Soul and Body in Stoicism," *CentHermStudProt* 36 ('80) 1-17.

After comparing the Stoic view of the relationship between soul and body with the Platonic, Aristotelian, and Epicurean positions, the article discusses the soul and the Stoic concept of "unified bodies," the soul and animal bodies, psychic functions, and the rational soul in relation to the body. The Stoics understood the relationship between soul and body as an instance of the universal principle of God pervading and giving form and energy to matter. Although the series *hexis-physis-soul-rational soul* was used to classify all unified bodies as different manifestations of God's interaction with matter, God was thought to be represented *in propria persona* only in the rational soul. The soul's activities as mind, though dependent on the soul's relationship with the body, were not considered as reducible or equivalent to that relationship. [The

same fascicle contains responses to Long's paper by J. M. Dillon (pp. 18-19), G. B. Kerferd (pp. 20-21), and D. Winston (pp. 22-23), as well as a summary of the discussion inspired by the paper (pp. 24-38) and a select bibliography of Long's writings (pp. 39-40).]—D.J.H.

404. R. OSTER, "Christianity and Emperor Veneration in Ephesus: Iconography of a Conflict," *RestorQuart* 25 (3, '82) 143-149.

The statue of Trajan at the Trajan Fountain in Ephesus was noteworthy for its size, the designation of the emperor as "son of god," and the globe resting at Trajan's right foot. By Trajan's time the globe had become a major theme in imperial pageantry, symbolism, and propaganda. The juxtaposition of the globe and the emperor implied that the emperor occupied the supreme position as controller of the world. Once one realizes that the globe iconography was tied to lordship and obedience, it becomes apparent how this geographical logotype epitomized the conflict sketched in Revelation 12.—D.J.H.

405. M. SORDI, "Sacramentum in Plin. ep. X, 96,7," *VetChrist* 19 (1, '82) 97-103.

The Latin term *sacramentum* involved not only obligations assumed under oath but also initiation into a mystery and sacrifice. In applying the term *sacramentum* to the Christian community in his letter to Trajan (*Letters* 10.96.7), Pliny gave a typically Roman interpretation of the eucharistic assembly: It centered around a sacrifice that served as the basis of an alliance, or covenant, and issued in oaths regarding moral conduct (see 1 Cor 11:25, 27).—D.J.H.

406. J. L. WHITE, "The Greek Documentary Letter Tradition Third Century B.C.E. to Third Century C.E.," *Semeia* 22 ('81) 89-106.

After reviewing the epistolary theories espoused by Greek and Latin rhetoricians, the article analyzes Greek documentary letters from the 3rd century B.C. to the 3rd century A.D., paying particular attention to their structure, purpose, and characteristic phrases. Then it defines clichés as a type of epistolary convention that should be differentiated from formulas. The final section comments on the ancient postal service and the available information about the dispatch and receipt of letters.—D.J.H.

The Early Church

407. A. DE HALLEUX, "'L'Église catholique' dans la Lettre ignacienne aux Smyrniotes," *Eph TheolLov* 58 (1, '82) 5-24.

The various interpretations of *hē katholikē ekklēsia* in Ignatius' *Letter to the Smyrnaeans* 8:2 as referring to universality, orthodoxy, the spiritual communion of the invisible church, the fullness of the local church, and the intrinsic perfection of the church are open to serious objections. The adjective *katholikē* simply designates the church in its totality, i.e. the whole church as the unique body of Christ, consisting of all believers.—D.J.H.

408. W. FREI, "Überlieferung und Freiheit zum Ursprung," *IntKirchZeit* 72 (2, '82) 132-144.

Attention to the writings of the Apostolic Fathers can heighten our appreciation of the freedom that characterized the earliest stage of the dialogue between the postapostolic tradition and its origin. An example of this is Ignatius of Antioch's surprisingly free and creative use of the Fourth Gospel.—D.J.H.

409. R. M. GRANT, "The Description of Paul in the Acts of Paul and Thecla," *VigChrist* 36 (1, '82) 1-4.

Acts of Paul and Thecla describes Paul as "a man small in size, with a bald head and crooked legs; in good health; with eyebrows that met and a rather prominent nose; . . ." This description has nothing to do with the historical Paul or with the typical portrait of a Jew. It came from Greek poetry perhaps by way of rhetoric, and referred to the way generals were supposed to look. Since early Christian leaders were frequently described in military terms, it was natural for the author of *Acts of Paul and Thecla* to depict Paul as a general and to use the well-known language of Archilochus.—D.J.H.

410. F. S. JONES, "The Pseudo-Clementines: A History of Research," *SecondCent* 2 (1, '82) 1-33, (2, '82) 63-96.

The article charts out the path of Pseudoclementine studies since the early 19th century by offering a historical survey of opinions that have been defended on several central problems. The first installment discusses the standard editions of the text and the current translations, the hypothesis of a *Grundschrift*, and hypotheses about the sources of the *Grundschrift* (*Kerygma Petrou*, *Praxeis Petrou*, *Anabathmoi Iakobou*, *Dispute with Appion*, the philosophical source, and the romance of recognitions). The second installment considers the scriptural quotations, the date and content of the Homilies, the date and content of the Recognitions, the Greek epitomes, and Jewish Christianity in the Pseudoclementines.—D.J.H.

411. F. MANNS, "Les rapports Synagogue-Eglise au début du deuxième siècle après J.-C. en Palestine," *StudBibFrancLibAnn* 31 ('81) 105-146.

As background for understanding the issues treated in *Epistle of Barnabas*, the article first recounts the principal events in Palestinian history between A.D. 70 and 130 as they are described in Roman, Jewish, and Christian sources. Then it discusses Jewish exegesis at the beginning of the 2nd century A.D. as practiced in the schools of Rabbi Ishmael and Rabbi Aqiba. Finally, it argues that "Barnabas" wrote in early 2nd-century Palestine and was thoroughly familiar with the Jewish exegetical techniques and traditions of his time.—D.J.H.

412. T. Y. MULLINS, "The Use of *hypotassein* in Ignatius," *SecondCent* 2 (1, '82) 35-39.

In Ignatius' letters, the word *hypotassein* has neither the broad significance that it had in the Septuagint nor the general application to human situations found in the NT. The meaning of *hypotassein*, which had become increasingly christological in the NT, was refined and specified in ecclesiastical directions by Ignatius: Christians expressed their obedience to God by being ecclesiastically obedient.—D.J.H.

413. C. OSIEK, "The Ransom of Captives: Evolution of a Tradition," *HarvTheolRev* 74 (4, '81) 365-386.

The development of the tradition of the ransom of captives in early Christianity is an interesting example of how a theological and moral conviction was effectively translated into practice. In the Christian adaptation of the Jewish tradition, the focus shifted from slaves and their manumission to those who were imprisoned and condemned because they professed Christianity. Many of the relevant texts come from Rome (perhaps Heb 10:34 and 13:2; *1 Clement* 55:2 and 59:4; Ignatius' *Letter to the Romans* 1:2; *Shepherd of Hermas*, Mandates 8:10, and perhaps *Similitudes* 1:8; Justin's *Apology* 1:67; Hippolytus' *Refutatio* 9:12), or were said of Roman

Christians (letter of Dionysius to Soter in Eusebius' *Hist. eccl.* 4.23.10). These sources represent various literary genres (paraenesis, liturgical formula, church order, letter, apology), but all the information in them affirms the existence of a continued practice.—D.J.H.

414. R. PRITZ, "On Brandon's Rejection of the Pella Tradition," *Immanuel* 13 ('81) 39-43.

S. G. F. Brandon argued that in A.D. 70 the Jerusalem Christians suffered the same fate as their fellow Jews, and that therefore the tradition of the Jerusalem Christians' flight to Pella had to be discarded. But Brandon was looking for an anachronism when he sought to establish the continuing authority of the Jerusalem church. Moreover, Pella could well have been a place of refuge for Jewish Christians. Escape from Jerusalem was possible at certain times for reasonably large numbers of people right up to the end of the siege in A.D. 70.—D.J.H.

415. W. RORDORF, "Die neronische Christenverfolgung im Spiegel der apokryphen Paulus-akten," *NTStud* 28 (3, '82) 365-374.

According to the account of Paul's martyrdom in *Acts of Paul*, Nero decreed that all "Christians and soldiers of Christ" should be put to death. The preceding dialogue between the resuscitated Patroclus and Nero is notable for its political and apocalyptic dimensions. Perhaps Nero's persecution of the Christians was related to the idea of a worldwide conflagration that was popular in Jewish, Christian, and other circles in the 1st and 2nd centuries A.D.—D.J.H.

416. I. A. SALIBA, "The Bishop of Antioch and the Heretics: A Study of a Primitive Christology," *EvangQuart* 54 (2, '82) 65-76.

The Christology of Ignatius of Antioch, as stated in his letters, rests on the divine and human elements manifested in the life of Jesus Christ. In passages clearly directed to the heretics and in references scattered throughout the letters, Ignatius provided striking testimony to the primitive church's belief in Jesus Christ. To him Christianity was Christ, and Christ in his full humanity as well as in his divinity was the Savior and hope of humanity.—D.J.H.

417. A. STÖTZEL, "Die Darstellung der ältesten Kirchengeschichte nach den Pseudo-Clementinen," *VigChrist* 36 (1, '82) 24-37.

The so-called *Anabathmoi Iakobou* source in the Pseudoclementine writings reflects the concerns of a Jewish-Christian group between A.D. 70 and 135 with a strong orientation toward Jerusalem. It gives an anti-Pauline account of events in the earliest history of the church. The chief points of controversy from the perspective of these Jewish Christians were the question of separation from Judaism, the goal of the Christian mission until A.D. 70, and the debate about the legitimacy of the ecclesiastical developments represented by James and Paul.—D.J.H.

418. C. TREVETT, "The Much-maligned Ignatius," *ExpTimes* 93 (10, '82) 299-302.

Much of the modern scholarly persecution of Ignatius has taken place with little regard for the fact that he was a Syrian Christian. As a Christian of Antioch, Ignatius became conscious of the evils of "divisions" in Christian communities; there he developed his practical opposition to Christian beliefs and traditions at odds with his own. Despite the "unbiblical" nature of some of his statements and the repugnant character of the language suggestive of eagerness for martyrdom (see *Letter to the Romans* 1-8), the letters of Ignatius still witness to a man of sensitivity and courage, who sought to exhort and, where possible, to reconcile rather than condemn.—D.J.H.

419. C. L. ALBANESE, "Inwardness: A Study of Some Gnostic Themes and their Relation to Early Christianity with Specific Reference to the Gospel According to Thomas," *Rech ThéolAncMéd* 43 ('76) 64-88.

Gospel of Thomas is a gnostic document because it exhibits a gnostic world view. The themes of internalized time, self, and subjectivity leading to a revelation of the divine run through it as the unifying principle. The gnostics who read *Gospel of Thomas* were attempting to withdraw from history because history had become too difficult. Rejection of the linear, eschatological perspective of their Jewish and Christian apocalyptic milieu meant that the only recourse left was to the unconscious mind. Furthermore, withdrawal from history also meant withdrawal from community. Unlike Jews and Christians, the gnostics internalized the human project completely. *Gospel of Thomas* is testimony to the unique quality of the gnostic solution to the problem of history.—D.J.H.

420. Y. DE ANDIA, "La résurrection de la chair selon les valentiniens et Irénée de Lyon," *Quatres Fleuves* [Paris] 15-16 ('82) 59-70.

(1) The Pauline teaching on the resurrection was interpreted by the Valentinian gnostics within the framework of a solar theology or eschatology. Christ was understood as the sun of justice, and the pneumatics as the sun's rays. The resurrection was defined as a spiritual illumination, with no identity posited between the mortal and the resurrected flesh. (2) Irenaeus believed in a complete identity between Christ's flesh and ours; it was this flesh that had been resurrected. While the resurrection occurred through the power of the Spirit, it took place in the flesh. The Lord's flesh was itself transformed by the Spirit; thus one could speak of a "Spirit Christology."—L.R.

421. G. FILORAMO AND C. GIANOTTO, "L'interpretazione gnostica dell'Antico Testamento. Posizioni ermeneutiche e tecniche esegetiche," *Augustinianum* 22 (1-2, '82) 53-74.

(1) A statistical examination of the OT quotations and allusions in the Nag Hammadi documents highlights the attention given to certain blocks of material, especially Genesis 1-11. (2) The hermeneutical presuppositions behind the gnostic reading of the OT reflect nuanced and disparate positions, which cannot be reduced to a single theological intention. The radical rejections of the OT seem to have been related to the violent polemics that some gnostic Christians conducted against the unity of the two Testaments professed by the Catholic church. (3) The choice of various interpretative techniques—allegorical interpretation, prefigurative and actualizing interpretation, and reinterpretation or rewriting of the biblical account—was closely tied to the different theological evaluations of the OT current among the gnostics.—D.J.H.

422. E. J. FISHER, "Nag Hammadi and the Bible," *BibToday* 20 (4, '82) 226-232.

The article describes the Nag Hammadi texts, discusses their content and significance, and calls attention to some esoteric teachings in them. These documents shed light on the polemical situations faced by the NT authors, the development of the Gospel tradition, and the history of early Christian (and Jewish) hermeneutics.—D.J.H.

423. F. GARCÍA BAZÁN, "Trascendencia y revelación divinas en los textos gnósticos de Nag-Hammadi," *RevistBíb* 43 (4, '81) 233-253.

Gnostic conceptions of divine transcendence and divine revelation are investigated in pas-

sages from the following Nag Hammadi documents: *Apocryphon of John*, *Eugnostos the Blessed*, *Allogenes*, *Tripartite Tractate*, and *Gospel of Truth*.—D.J.H.

424. J. A. GRASSI, "The Gnostic View of Jesus and the Teacher Today," *Religious Education* [Durham, NC] 77 (3, '82) 336-349.

In the gnostic texts, Jesus teaches that we are divine just as he is, tells his disciples to avoid the evil world, emphasizes who we are rather than what we are to do, and shows no concern for human institutions. The Fourth Gospel's portrayal represents a serious attempt to come to terms with the insights of Christian gnostics and to find a compromise between the Synoptic Gospels and the Nag Hammadi documents.—D.J.H.

425. L. MORALDI, "L'universo reintegrato: prospettive gnostiche di salvezza," *RivistBib* 30 (1, '82) 127-143.

This presentation of gnostic perspectives on salvation considers the key texts in the Nag Hammadi corpus and related documents under four headings: the immortals and the myth of Sophia, the heavenly person—the psychic person—the earthly person, the destiny of the person here on earth, and the way of the return.—D.J.H.

426. J. SCHWARTZ, "Note sur la 'petite apocalypse' de l'*Asclepius*," *RevHistPhilRel* 62 (2, '82) 165-169.

The Egyptian part of the pagan "little apocalypse" of Asclepius in *Corpus Hermeticum* was added to the Greek original by the scholar responsible for the Latin version that we possess. The Latin version corresponds to the final form of the text, as does the Coptic translation found in the Nag Hammadi corpus.—D.J.H.

427. R. McL. WILSON, "Nag Hammadi and the New Testament," *NTStud* 28 (3, '82) 289-302.

This exploration of the possible relevance of the Nag Hammadi documents for NT study considers the question of gnostic origins and the significance of the non-Christian texts, the preponderance of Jewish influences and the central role of Greek (especially Platonic) ideas and expressions, and the importance of *Gospel of Thomas* and *Trimorphic Protennoia* for interpreting parts of the NT. If the primary significance of the Nag Hammadi library relates to the context and background of the NT and the succeeding period, there are also points at which these discoveries impinge more directly on NT study.—D.J.H.

Gnosticism, § 27-59.

NOTES ON JOURNALS

Changed

Ashland Theological Bulletin (Ashland, OH) became *Ashland Theological Journal* (Ashland, OH) with vol. 14, no. 1 (1981).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

W. J. ABRAHAM, *The Divine Inspiration of Holy Scripture* (Oxford—New York: Oxford University Press, 1981, £9.50 or \$27.95) vii and 126 pp. Indexed. LCN: 80-41968. ISBN: 0-19-826659-6.

Written from within the evangelical tradition, this book attempts to give a positive account of inspiration that is contemporary, coherent, and credible. Its five chapters concern the deductive approach to inspiration (L. Gaussen, B. B. Warfield), the inductive approach (W. Sanday, H. W. Robinson, J. Barr), the central ingredients of inspiration as it should be understood, divine speaking and the authority of Scripture, and the classical biblical texts on inspiration. Abraham, author of *Divine Revelation and the Limits of Historical Criticism* (1982), contends that we must concentrate on the meaning of "inspire" in everyday contexts before turning to what it means as applied to God.

W. J. ABRAHAM, *Divine Revelation and the Limits of Historical Criticism* (New York: Oxford University Press, 1982, \$24.95) x and 222 pp. Indexed. LCN: 81-22441. ISBN: 0-19-826665-0.

Intended as the sequel to *The Divine Inspiration of Holy Scripture* (1981), this book argues that a traditional understanding of revelation is essential to the overall coherence of Christian theism, and that a committed theist can be committed to the canons of judgment used in modern history and science. The first four chapters outline and define a traditional understanding of divine revelation with reference to divine speaking, miracles, incarnation, and mythology. The remaining four chapters affirm the possibility of believing in special divine intervention in the light of analogy, historical warrants, metaphysics, and natural science. Abraham teaches in the School of Religion at Seattle Pacific University.

L. ALONSO SCHÖKEL AND J. MATEOS, *La Biblia. Traducción de los idiomas originales* [1975] (Madrid: Ediciones Cristiandad, 1982, 900 ptas.; Estella-Navarra: Verbo Divino) 1,472 pp. ISBN: 84-7057-303-9 (EC), 84-7151-314-5 (VB).

This pocket edition of the new Castilian translation of the Bible provides brief introductions to the biblical books, a few notes, and a glossary of key theological terms in the OT and NT. The OT books were translated by Alonso Schökel, A. Benito, A. Gil Modrego, M. Iglesias González, J. Mateos, J. Mendoza de la Mora, J. A. Múgica, J. L. Ojeda, J. Sanmartín, J. L. Sicre, J. M. Valverde, J. Villescas, and E. Zurro. S. Bretón served as editorial secretary. The NT books were translated by Mateos and Alonso Schökel.

G. L. ARCHER, *Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982, \$16.95) 476 pp. Bibliography. Indexed. LCN: 82-1964. ISBN: 0-310-43570-6.

Archer, professor of OT and Semitic studies at Trinity Evangelical Divinity School in Deerfield, IL, has written this encyclopedia to show that there is nothing in the Bible inconsistent with the claim that it is the inerrant word of God. After outlining procedures for dealing with difficulties in the Bible and discussing the importance of biblical inerrancy, he answers questions as they arise from the books of the Bible in the order of their appearance, e.g. What solid evidence is there for the Mosaic authorship of the Pentateuch? How could such a skeptical book as Ecclesiastes be canonical? Does the Bible really teach that God is a Trinity? Is the reference to Theudas and Judas in Acts 5:36-37 historically accurate? Can a "born-again" believer ever be lost?

D. L. BARR AND N. PIEDISCALZI (EDS.), *The Bible in American Education: From Source Book to Textbook*, SBL The Bible in American Culture 5 (Philadelphia: Fortress, 1982, \$12.95; Chico, CA: Scholars Press) x and 204 pp. Bibliographies. Indexed. LCN: 81-71385. ISBN: 0-8006-0612-4.

The eight articles in this volume consider the relation between the Bible and education in the USA at various periods and in various institutions: W. C. Gilpin on colonial education and the Bible, J. H. Westerhoff on biblical images in 19th-century textbooks, V. L. Brereton on the

Bible and private schools, W. L. Sachs on Bible and Sunday school in the late 19th century, T. H. Olbricht on the Bible in higher education, C. R. Kniker on the changing role of the Bible in Protestant education between 1880 and 1920, B. W. Kathan on the contexts of Bible study today, and P. S. Bracher and D. L. Barr on the Bible in public education today. The editors have provided a four-page introduction.

P. BEAUCHAMP, *Le récit, la lettre et le corps. Essais bibliques*, Cogitatio Fidei 114 (Paris: Cerf, 1982, paper 121 F) 257 pp. ISBN: 2-204-01918-6.

The nine essays in this volume concern methods of biblical interpretation (“the letter”), Jesus Christ in relation to an old and new people (“the body”), and the biblical narrative and the cultures of the world. They discuss exegesis today (history and grammar) [§ 22-8], the figure in both Testaments [§ 16-56], figurative interpretation and its presuppositions [§ 20-698], the fulfillment of the Scriptures in the cross [§ 22-216], the Holy Spirit and the biblical writings (1979), acculturation and inculturation with reference to the Bible, the nature of culture, the universal and the unique in the covenant, and the transformation of the narrative and of the covenant. Beauchamp, professor of biblical exegesis on the theological faculty of the Centre Sèvres in Paris, is the author of *L’un et l’autre Testament* (1977) and *Psaumes nuit et jour* (1980).

B. M. BENNETT, *Bennett’s Guide to the Bible. Graphic Aids and Outlines* (New York: Seabury, 1982, paper \$9.95) viii and 120 pp. Illustrated. LCN: 82-3292. ISBN: 0-8164-2397-0.

Bennett, professor of OT at General Theological Seminary in New York, aims to help people explore the Bible by (1) outlining every book in the OT, Apocrypha, and NT; (2) presenting 2,000 years of biblical and extrabiblical history with the aid of charts and drawings; and (3) describing the tools and methods of biblical criticism. The illustrations by R. Soffer are based on Bennett’s research.

P. BENOIT, *Exégèse et théologie. Tome IV* (Paris: Cerf, 1982, paper 151 F) 387 pp., map. Bibliography. Indexed. ISBN: 2-204-01813-9.

The first four articles in this collection of Benoit’s writings concern issues in exegesis and biblical theology: preexistence and incarnation [§ 15-79], the Gospel accounts of Jesus’ infancy, the meaning of *katalyma* in Lk 2:7 (1970), and resurrection at the end of time or immediately after death [see § 15-985]. Then four Pauline studies are presented: the genesis and evolution of Pauline thought (1979), the christological hymn in Col 1:15-20 (1975), the church as the body of Christ (1969), and Christian marriage according to Paul [see § 25-158]. The last three articles appear under the heading “history and archaeology”: the ramparts of Jerusalem (1977), the Antonia of Herod the Great and the eastern forum of Aelia Capitolina [§ 16-367], and rabbinic Judaism (1967). Earlier collections of Benoit’s articles were described in *NTA* 5, p. 359; and 13, p. 396.

J. BRAGA, *How to Study the Bible* (Portland, OR: Multnomah Press, 1982, paper \$6.95) 184 pp., 4 maps. Bibliography. LCN: 82-6420. ISBN: 0-930014-72-3.

Braga, chaplain at Multnomah School of the Bible in Portland, OR, first explains the synthetic approach to biblical study and then describes the geographical, cultural, historical, biographical, synthetic (for an extended biblical book), doctrinal, topical, practical, and typological approaches. He ends each chapter with an exercise for readers to perform on their own, placing his answers at the back of the book. An eighteen-page list of recommended source books for research on biblical study concludes the volume.

G. W. BROMILEY (TRANS.), *Karl Barth-Rudolf Bultmann Letters, 1922-1966*, ed. B. Jaspert (Grand Rapids: Eerdmans, 1981, \$13.95) xiii and 192 pp. Indexed. LCN: 81-17246. ISBN: 0-8028-3560-0.

This edition of the correspondence between Barth and Bultmann contains all the available letters and postcards that the two theologians exchanged during several decades of friendship and theological discussion: thirty letters and thirty-three postcards written by Bultmann, and twenty-five letters and ten postcards by Barth. A fifty-page appendix presents forty additional

documents relevant to the relationship between the two men. In the English version of their correspondence, some of the material has been summarized rather than given in full.

J. DORÉ (ED.), *L'ancien et le nouveau. Travaux de l'U.E.R. de théologie et de sciences religieuses (Paris)*, Cogitatio Fidei 111 (Paris: Cerf, 1982, paper 93 F) 258 pp. ISBN: 2-204-01801-5.

This volume contains eleven lectures on the theme of "the old and the new" given during 1979-80 at the Institut Catholique de Paris. One paper deals directly with the NT: C. Perrot on the prophets of violence and the newness of the times according to Mt 11:12-13. The other contributors are E. Lévinas, J. Gagey, A. Paul, J. Briend, C. Kannengiesser, A. Ganoczy, S. Breton, A. Dumas, C. Larre, and J. Doré. Doré has also provided a thirteen-page introduction.

J. K. ELLIOTT, *Questioning Christian Origins* (London: SCM, 1982, paper £3.95) ix and 149 pp. Bibliographies. ISBN: 0-334-01355-0.

The revised and expanded version of a series of articles originally published in *History Today*, this volume treats the birth and background of Jesus of Nazareth, John the Baptist, the ministry and teaching of Jesus, the trials and death of Jesus, the first Easter, Acts as Christianity's first history book, Peter, and Paul. Each chapter concludes with an index of major biblical passages and a short bibliography. Elliott, lecturer in NT language and literature in the department of theology at the University of Leeds, aims to analyze from a critical historical viewpoint the validity of the NT stories and statements about Jesus and the growth of Christianity.

G. D. FEE AND D. STUART, *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible* (Grand Rapids: Zondervan, 1982, \$6.95) 237 pp. Bibliography. Indexed. LCN: 81-23101. ISBN: 0-310-37361-1.

Fee is professor of NT and Stuart is associate professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA. Their introduction to biblical studies is primarily concerned with the different types of literature (genres) that make up the Bible. Fee wrote the chapters on the need to interpret, translations, the Epistles (historical context and hermeneutical questions), Acts, the Gospels, the parables, and Revelation. Stuart prepared the chapters on the OT narratives, the Law, the Prophets, the Psalms, and wisdom. Each chapter explains the nature of the genre and what makes it different from the others, provides keys to interpreting the genre, and discusses the hermeneutical questions it raises for today's Christians. The six-page appendix deals with the evaluation and use of biblical commentaries.

D. FLUSSER, *Jewish Sources in Early Christianity. Studies and Essays* [in Modern Hebrew] (Tel Aviv: Sifriat Poalim, 1979) 486 pp. Indexed.

The volume presents twenty-four essays in Modern Hebrew on Christianity in the eyes of the Jew (1976), the literary relationships between the three Synoptic Gospels, the conclusion of Mt (1967), a Jewish-Christian source for the Fourth Gospel, the testimony of Josephus about Jesus, John's baptism and the Dead Sea sect (1968), healing through the laying on of hands (1957), the Last Supper and the Essenes [§ 18-124], the condemnation and death of Jesus (1969), the parables of Jesus and the parables in rabbinic literature, "blessed are the poor in spirit" [§ 5-393], the Torah in the Sermon on the Mount (1973), the "two ways," prophecy about Jerusalem in the NT (1978), Melchizedek and the Son of Man (1966), the Isaiah-pesher and the idea of the twelve apostles in the beginning of Christianity (1967), the interpretation of the OT in the NT (1973), the Dead Sea sect and pre-Pauline Christianity (1958), Paulinism and Paul, Christianity after the apostolic council (1967), the Jewish source of the early church's relationship to the state (1965), salvation present and future [§ 14-683], Christianity's exit from Judaism (1961), and Jewish-Christian relations in the past and present (1975).

N. L. GEISLER, *Decide for Yourself: How History Views the Bible* (Grand Rapids: Zondervan, 1982, paper \$4.95) 115 pp. LCN: 81-16083. ISBN: 0-310-39301-9.

After a chapter about the Bible's view of itself, Geisler surveys the views on the origin and inspiration of the Bible found in the writings of the early Fathers, the medieval Fathers, and the

Reformers. Then he describes six modern views on the nature and origin of the Bible: orthodox (A. A. Hodge, B. B. Warfield), liberal (H. DeWolfe, H. E. Fosdick), fundamentalist (J. R. Rice), neoorthodox (K. Barth, E. Brunner), liberal-evangelical (C. S. Lewis), and neo-evangelical (G. C. Berkouwer, J. Rogers). Geisler is professor of systematic theology at Dallas Theological Seminary in Dallas, TX.

C. GHIDELLI, *La Parola e le Scritture. Introduzione al Nuovo Testamento*, Fede e mondo moderno 10 (Milan: Vita e Pensiero, 1981, paper 5,600 L) 202 pp.

This introduction to the NT considers how the early Christian community lived in the present (as seen in Acts) and how it raised questions about its past (as seen in Mk, Mt, and Lk, respectively). Then there are chapters on Jesus of Nazareth as the source of the Gospel tradition, the specific contribution of Paul in the transmission of the gospel message, the witness of the Johannine writings, and the further organization and development of the Christian community (Pastorals, Hebrews, 1–2 Peter, James).

N. HILLYER ET AL. (EDS.), *The Illustrated Bible Dictionary. Part 2: Goliath-Papyri; Part 3: Parable-Zuzim*, 2 vols. (Leicester, UK: Inter-Varsity, 1980; Wheaton, IL: Tyndale House Publishers; Sydney—Auckland: Hodder and Stoughton) pp. 577–1,728. Illustrated. Bibliographies. Indexed. LCN: 79-92540. ISBN: 0-85110-628-5 (UK), 0-8423-1567-5 (USA), 0-340-25920-5 (Aust.); 0-85110-629-3 (UK), 0-8423-1568-3 (USA), 0-340-25921-3 (Aust.).

The publication history and special features of this illustrated dictionary of the Bible were explained in the notice on the first volume [NTA 25, p. 295]. Among the major topics treated in the second and third volumes are the Gospels (by F. F. Bruce), health (D. H. Trapnell), the epistle to the Hebrews (D. Guthrie), Israel (F. F. Bruce), Jesus (R. T. France), the titles of Jesus Christ (I. H. Marshall), ministry (R. T. Beckwith), the papyri (B. F. Harris), Paul (E. E. Ellis), ships and boats (K. L. McKay), synagogue (C. L. Feinberg), temple (R. J. McKelvey), and NT texts and versions (J. N. Birdsall).

Jenseitsvorstellungen in Antike und Christentum. Gedenkschrift für Alfred Stuiber, Jahrbuch für Antike und Christentum Ergänzungsband 9 (Münster: Aschendorff, 1982, cloth DM 72, paper DM 64) xx and 250 pp., 20 plates. Bibliography. ISBN: 3-402-08501-1 (cloth), 3-402-08500-3 (paper).

Of these twenty-four articles honoring the memory of the late Professor Stuiber, the three most directly tied to the NT are by H.-J. Horn and C. Niens on Rom 1:20 and the relation between *aisthēsis* and *noēsis* in early Christian interpretation, J. Doignon on the reading of 1 Thes 4:17 in the West from Tertullian to Augustine, and E. Dassmann on Paul in *Visio sancti Pauli*. The other contributors are Stuiber, A. Dihle, K. Treu, M. Tetz, K. L. Noethlichs, J. Fontaine, K. Thraede, J. H. Waszink, H. Crouzel, A.-L. Fenger, J. Speigl, W. H. C. Frend, B. Köting, T. Baumeister, W. Speyer, R. Turcan, J. M. C. Toynbee, L. Kötzsche-Breitenbruch, T. Klauser, P. Maser, and J. Engemann. Also included are a photograph of Stuiber, a bibliography of his writings, and a nine-page biographical introduction by Klauser.

W. L. LANE, *Highlights of the Bible* (Ventura, CA: Regal Books, 1980, paper \$2.50) 157 pp. LCN: 80-50543. ISBN: 0-8307-0676-3.

Lane, professor of religious studies at Western Kentucky University and author of *Commentary on the Gospel of Mark* (1974), sketches the life-setting that accounts for the writing of each NT book and shows how distinctive emphases within each book were pastoral responses to that situation: Mk (“a pamphlet for hard times”), Mt (“blessings for the nations”), Lk-Acts (“a defense of the faith”), Jn (“a witness to the truth”), 1–2 Thessalonians (“mission and church nurture”), 1–2 Corinthians (“confusion and crisis”), etc.

J. P. LOUW, *Semantics of New Testament Greek*, SBL Semeia Studies (Philadelphia: Fortress, 1982, paper \$12.95; Chico, CA: Scholars Press) ix and 166 pp. Bibliography. Indexed. LCN: 81-67308. ISBN: 0-8006-1511-5.

Louw, chairman of the department of Greek at the University of Pretoria in South Africa, aims to show how words and sentences are best understood as parts of the paragraph, which is the basic unit of communication. This demands a procedure diametrically opposite to the “word

bound'' methods of earlier studies in the semantics of NT Greek. Among the topics discussed are semantics (a new field; not only a linguistic concern; an area of contention), etymology, the "general" meaning of a word, word and meaning, the partial overlap of words between languages, and the nature of semantics as more than the meaning of words and of sentences. Most of the examples are taken from the NT.

Mélanges Dominique Barthélemy. Etudes bibliques offertes à l'occasion de son 60^e anniversaire, ed. P. Casetti, O. Keel, and A. Schenker, Orbis Biblicus et Orientalis 38 (Fribourg: Editions Universitaires, 1981; Göttingen: Vandenhoeck & Ruprecht, DM 120) xii and 720 pp., plate, 31 figs. Bibliographies. ISBN: 2-8271-0197-1 (EU), 3-525-53346-2 (V&R).

Of the twenty-nine articles prepared in honor of Professor Barthélemy on his 60th birthday, those most pertinent to the NT field are by A. Díez Macho on the Targums' use of the third person in place of the first person, P. Grelot on *Jubilees* and *Testament of Levi*, G. Rouiller on the parable as a *mise en abyme*, J. A. Sanders on text and canon with regard to the OT and NT, G. Schelbert on the linguistic history of the word 'abbā', C. Spicq on the terms *ethos* and *eithismenos* in the NT and other writings, B. Tremel on the sign of the newborn in the manger (Lk 2:1-20), and H. Venetz on basic theological structures in Jesus' preaching (Mk 10:17-22; Lk 10:25-37; Mt 5:21-48). The other contributors are S. Brock, J. Carmignac, H. Cazelles, M. H. Goshen-Gottstein, R. Hanhart, O. Keel, C. Locher, N. Lohfink, C. McCarthy, E. A. Nida, O. Rickenbacher, H. P. Rüger, A. Saenz-Badillos, A. Schenker, P. Skehan, S. Talmon, J. Targarona de Saenz-Badillos, R. Tournay, E. Tov, G. E. Weil, and J. W. Wevers. A pencil sketch of the honoree and a nine-page preface by Keel and Schenker are included.

P.-G. MÜLLER, *Der Traditionsprozess im Neuen Testament. Kommunikationsanalytische Studien zur Versprachlichung des Jesusphänomens* (Freiburg—Basel—Vienna: Herder, 1982, paper DM 98) iv and 364 pp. Bibliography. Indexed. ISBN: 3-451-19189-X.

The revised and updated version of a *Habilitationsschrift* accepted in 1976 by the Catholic theological faculty at Regensburg, this investigation of the role of tradition in the NT era begins with a review of research on tradition in philosophy and anthropology, sociology, linguistics and communication theory, and theology. Having established a framework for understanding tradition, the volume then traces the Jesus-tradition through its various stages up to A.D. 110: Jesus, Q, Mk, Mt, Lk-Acts, Paul's letters, the Deuteropauline letters, other epistles (James, Hebrews, 1-2 Peter, Jude), and the Johannine corpus. The third part explores the relevance of the NT process of tradition for the church and summarizes the results of the study in twelve theses. J. Ratzinger has provided a two-page preface.

T. MURAOKA (ED.), *Modern Hebrew for Biblical Scholars. An Annotated Chrestomathy with an Outline Grammar and a Glossary*, JSOT Manuals 2 (Sheffield, UK: JSOT Press, 1982, cloth \$24, spiral-bound \$14.50) vii and 212 pp. ISBN: 0-905774-36-1 (cloth), 0-905774-37-X (spiral-bound).

The aim of this volume is to enable biblical scholars to find their way through articles and books in Modern Hebrew pertaining to biblical and related subjects, with the aid of a dictionary. Knowledge of the basic grammar and vocabulary of biblical Hebrew is taken for granted. After a 25-page outline of Modern Hebrew grammar, the volume presents twenty-eight articles in Modern Hebrew on Hebrew and Semitic linguistics (thirteen), general biblical studies (ten), and Palestinian archaeology (five). The articles most relevant to the NT world are by C. Rabin on postexilic Hebrew, E. Y. Kutscher on the Aramaic of the Bar Kosiba letters, J. Gutman on the origin of the Septuagint, and J. Licht on *yahad* and *maḥănôt* at Qumran. Muraoka teaches in the department of Middle Eastern studies at the University of Melbourne.

New Testament Textual Criticism. Its Significance for Exegesis. Essays in Honour of Bruce M. Metzger, ed. E. J. Epp and G. D. Fee (New York—Oxford: Clarendon Press, 1981, \$94) xxviii and 410 pp., plate. Bibliography. Indexed. LCN: 79-41146. ISBN: 0-19-826175-6.

The first nineteen articles in this volume honoring Professor Metzger deal with textual variation in specific NT texts: A. F. J. Klijn on Mt 11:25/Lk 10:21, J. Smit Sibinga on the text and composition of Mt 14:22-33, T. Hirunuma on Mt 16:2b-3, J. K. Elliott on an eclectic textual

commentary on the Greek text of Mk, G. D. Fee on "one thing is needful" in Lk 10:42, J. Duplacy on the prehistory of the text in Lk 22:43-44, J. R. Michaels on Origen and the text of Jn 1:15, P. R. McReynolds on Jn 1:18 in textual variation and translation, M. Mees on the real or unreal conditional sentence in Jn 8:39, E. J. Epp on the ascension in the textual tradition of Lk-Acts, M.-É. Boismard on the text of Acts and literary criticism, M. Black on the Holy Spirit in the Western text of Acts, A. P. Wikgren on the problem in Acts 16:12, I. A. Moir on the omicron-omega interchange in Rom 5:1 and elsewhere, L. W. Hurtado on the doxology at the end of Romans, C. D. Osburn on the text of 1 Cor 10:9, E. E. Ellis on the silenced wives of Corinth according to 1 Cor 14:34-35, M. E. Thrall on "putting on" or "stripping off" in 2 Cor 5:3, and S. Kubo on the two- or three-division form in Jude 22-23. The other ten articles concern textual transmission and translation: K. Aland on the new "standard text" in relation to the early papyri and majuscules, K. Junack on the effect of copying practices and writing customs on the textual tradition, H. J. Frede on the NT quotations in the writings of Zeno of Verona, G. Quispel on the Diatessaron of Romanos, J. N. Birdsall on possible Diatessaric readings in *Martyrdom of St. Abdo of Tiflis*, S. Brock on the resolution of the Philoxenian/Harclean problem, K. I. Logachev on Greek lectionaries and problems in the oldest Slavonic Gospel translations, G. D. Kilpatrick on conjectural emendation in the NT, E. F. Rhodes on conjectural emendations in modern translations, and E. A. Nida on the NT Greek text in the Third World. A photograph of the honoree, his *curriculum vitae*, and a bibliography of his writings are also included.

G. J. POLKINGHORNE (ED.), *The Bible in the Eighties*, CBRF Journal 31-32 (London: Christian Brethren Research Fellowship, 1982, paper £3.50) 151 pp. Bibliographies. ISSN: 0306-7467.

In the first part of this volume, P. Lowman defends the statement "What Scripture says, God says," and J. K. Howard offers an alternative view of biblical inerrancy. Then six authors reflect on the meaning of the Bible: F. F. Bruce on what the Bible means, D. Brady on the value of critical disciplines, D. J. A. Clines on biblical hermeneutics in theory and practice, L. L. Fox on the value of allegorical interpretation, W. L. Liefeld on unity and diversity in the two Testaments, and D. J. Clark on culture then and now. Five articles concern the use of the Bible: C. G. Martin on the public image of the Bible, J. W. Baigent on methods and means in biblical study, A. G. Nute on the Christian use of the Bible, G. J. Polkinghorne on the Bible in the church, and J. Goldingay on interpreting the Bible. Reviews of seven related books are also included. The volume is distributed by Paternoster Press, Exeter, UK.

The Reader's Digest Bible. Condensed from the Revised Standard Version, Old and New Testaments, ed. B. M. Metzger (Pleasantville, NY: Reader's Digest Association, 1982, cloth \$24.95, paper \$16.95) xvi and 799 pp. Indexed. LCN: 81-51531. ISBN: 0-89577-148-9 (cloth), 0-89577-106-3 (paper).

As practiced by the editors of *Reader's Digest*, condensation concerns itself with every word, phrase, sentence, paragraph, and chapter, as well as the larger portions or blocks of text, in relation to both the immediate context and the whole. At the same time, care is taken to leave the essential fabric intact. The basic text used in this condensation of the Bible is the Revised Standard Version. The OT has been shortened by approximately one half, and the NT by about one quarter. The actual work of condensation required three years to complete and involved a team of seven editors. B. M. Metzger served as general editor and was actively involved at every stage of the work. A 31-page subject index is included. The trade distributor of the book is Random House of New York.

The Relationship Between the Old and New Testament, Neotestamentica 14 (Pretoria: New Testament Society of South Africa, 1981, paper) v and 170 pp. Bibliographies. ISBN: 0-620-04988-X.

Eight papers prepared for the 1980 meeting of the New Testament Society of South Africa held at the University of Potchefstroom for Christian Higher Education: C. van der Waal on the continuity between the OT and NT [§ 27-328], S. J. P. K. Riekert on critical research and the one Christian canon comprising two Testaments [§ 27-10], I. J. du Plessis on the relation between the OT and NT from the perspective of kingship/kingdom (including the messianic motif) [§ 27-306], W. S. Vorster on the function of the use of the OT in Mk [§ 27-111], U. P.

McCaffrey on Psalm quotations in the Gospel passion narratives [§ 27-76], J. N. Suggit on Nicodemus as the true Jew in Jn [§ 27-157], P. B. Decock on the understanding of Isa 53:7-8 in Acts 8:32-33 [§ 27-180], and F. S. Malan on the use of the OT in 1 Corinthians [§ 27-217].

M. A. ROBINSON, *Indexes to All Editions of Brown-Driver-Briggs Hebrew Lexicon and Thayer's Greek Lexicon* (Grand Rapids: Baker, 1981, paper \$5.95) v and 31 pp. ISBN: 0-8010-7712-5.

This new index to F. Brown, S. R. Driver, and C. A. Briggs's *A Hebrew and English Lexicon of the Old Testament*, and J. H. Thayer's *A Greek-English Lexicon of the New Testament* makes it possible to locate the exact page on which a particular Hebrew or Greek word is examined. All the Hebrew and Greek words in the index are preceded by the numbers assigned to them in *Strong's Exhaustive Concordance*.

E. R. SANDEEN (ED.), *The Bible and Social Reform*, SBL The Bible in American Culture 6 (Philadelphia: Fortress, 1982, \$12.95; Chico, CA: Scholars Press) vii and 184 pp. Bibliographies. Indexed. LCN: 81-71386. ISBN: 0-8006-0611-6.

Seven papers explore the Bible in relation to various social movements in the USA: J. P. Ronda on the Bible and early American Indian missions; J. B. Stewart on abolitionists, the Bible, and the challenge of slavery; W. McG. King on the biblical base of the social gospel; B. B. Zikmund on biblical arguments and women's place in the church; C. Chatfield on the Bible and American peace movements; P. J. Paris on the Bible and the black churches; and W. D. Miller on Dorothy Day and the Bible. The editor has supplied an eight-page introduction.

D. SCHIRMER (ED.), *Die Bibel als politisches Buch. Beiträge zu einer befreienden Christologie*, Urban-Taschenbücher, T-Reihe 655 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1982, DM 18) 164 pp., fig. ISBN: 3-17-007072-X.

After the editor's introduction to the so-called materialist reading of the Bible, the volume presents articles by B. Päsche on Christology and solidarity, L. Schottroff on following Jesus and the cross, G. Casalis on the murdered liberator, M. Clévenot on resurrection and uprising according to Mk 16:1-8 and Acts 17:1-10, K. Füssel on resurrection as the entrance into unending history, H.-J. Vogel on resurrection according to 1 Corinthians 15, M. Knoch on the possibility and impossibility of the new human being, E. Stegemann and W. Stegemann on conversion to life, and T. Veerkamp on the way of Adam or the descent of God. The appendix consists of a 37-page article by S. S. Bartchy on power relationships, subordination, and sexual self-understanding in early Christianity; reflections by Clévenot; and a sermon on Lk 20:20-26 by Schirmer.

A Symposium on the New Testament. August 14, 15, 16, 1980, Brigham Young University, Provo, Utah (Salt Lake City: Church of Jesus Christ of Latter-Day Saints, 1980, paper) viii and 197 pp.

This volume contains fifty-one papers prepared for the fourth annual Church Educational System Religious Educators' Symposium held at Brigham Young University in 1980. The purpose of the conference was to enable teachers in the CES and other programs to teach the NT more effectively. Among the topics treated in the papers are Joseph Smith and the parables in Mt 13 (D. W. Bachman), the Dead Sea scrolls and the NT (S. K. Brown), the literary artistry of Jesus' parables (R. G. Ellsworth), Jewish Scriptures in Jesus' day (M. L. McConkie), Mary (P. A. Roundy), the Mount of Transfiguration as the highest spot on earth (B. A. Van Orden), and the royal law of love (S. F. Wood).

R. L. THOMAS (ED.), *New American Standard Exhaustive Concordance of the Bible, Hebrew-Aramaic and Greek Dictionaries* (Nashville, TN: Holman, 1981, \$34.95) xiv and 1,695 pp. Bibliography. LCN: 80-39626. ISBN: 0-87981-197-8.

This concordance to the OT and NT of the New American Standard Bible lists every word that can be used to locate a biblical verse, as well as the contexts of and references to all the verses in which the word occurs. It also notes the original Hebrew, Aramaic, or Greek word underlying the English term by providing cross-references to the abridged dictionaries of the original languages, contained in the last 219 pages of the volume. More than ten years and the

labor of more than seventy people have gone into the project; electronic computers have also been used.

J. VAN BRUGGEN, *Het lezen van de bijbel. Een inleiding* (Kampen: Kok, 1981, 27.50 gld.) 187 pp. Bibliography. Indexed. ISBN: 90-242-2072-6.

After characterizing the Bible as a book to be read, the author gives information and explains methods that can contribute to a more fruitful reading. Then he considers biblical prophecy under three headings: prophecy and fulfillment, prophecy and typology, and exegesis of the parables. The final part asks, How old is the OT? Van Bruggen is also the author of *Die geschichtliche Einordnung der Pastoralbriefe* (1981).

F. VAN SEGBROECK ET AL., *De Bijbel verkennen 2—Het Nieuwe Testament* (Leuven: Vlaamse Bijbelstichting—Uitgeverij Acco, 1980, paper 260 Bel. fr.) 196 pp. Bibliography. ISBN: 90-334-0503-2.

This introduction to the NT consists of thirty brief articles first published in the weekly magazine *Kerk en Leven* between 1977 and 1979. The articles treat the world of the NT, Paul and his individual epistles, the Gospels, particular parts of the Gospels, and other NT epistles. The contributors are F. van Segbroeck, M. Devisch, R. Michiels, W. Rossel, J. Delobel, R. Devleeschouwer, P. van den Berghe, H. Wagemans, J. Lambrecht, L. Geysels, A. Denaux, G. van Belle, S. Lamberigts, and F. Cromphout.

Walvoord: A Tribute, ed. D. K. Campbell (Chicago: Moody Press, 1982, \$12.95) 353 pp. LCN: 81-16888. ISBN: 0-8024-9227-4.

These twenty-one articles prepared in honor of J. F. Walvoord appear under three headings: biblical (five), theological (eleven), and ministry and communication (five). The biblical articles are by R. B. Zuck on application in biblical hermeneutics and exposition, D. R. Glenn on Psalm 8 and Hebrews 2 as a case study in biblical hermeneutics and biblical theology, H. W. Hoehner on the purpose of tongues in 1 Cor 14:20-25, Z. C. Hodges on the rapture in 1 Thes 5:1-11, and S. D. Toussaint on a biblical defense of dispensationalism. Campbell has supplied a six-page biographical introduction.

A. N. WILDER, *Jesus' Parables and the War of Myths. Essays on Imagination in the Scripture*, ed. J. Breech (Philadelphia: Fortress, 1982, \$13.95) v and 168 pp. LCN: 81-43083. ISBN: 0-8006-0668-X.

The first part in this collection of Wilder's essays contains three articles on the parables of Jesus and the full mystery of the self: the biblical version of the world story, scenarios of life and destiny (1971), and telling from depth to depth in the parable of the sower [§ 19-971]. The four articles in the second part appear under the heading "the symbolics of Jesus and the war of myths": Jesus and the war of myths (1970), the new voice (1964), the symbolic realism of Jesus' language [§ 4-326], and apocalyptic rhetoric [§ 16-440]. The volume also provides a 14-page essay by J. Breech on Wilder's rhetorical interpretation of Scripture and a 24-page autobiographical preface by Wilder.

J. F. WILSON AND T. P. SLAVENS, *Research Guide to Religious Studies, Sources of Information in the Humanities 1* (Chicago: American Library Association, 1982, \$18) viii and 192 pp. Bibliographies. Indexed. LCN: 81-22862. ISBN: 0-8389-0330-4.

Part of a series intended to help librarians, students of library science, and other persons interested in the use of resources in the humanities, this volume first presents Wilson's survey of the field of religion under five headings: the study of religion, history of religions, religious traditions in the West, religious thought and ethics, and the scientific study of religion. The second part consists of an annotated list of major reference works: general works, mysticism, sacred books, and particular religions. The two sections most pertinent to the biblical field are the discussion of ancient Israel, classical Judaism, and early Christianity (pp. 48-54) and the annotated bibliography on the Bible (pp. 128-140). Similar volumes on art, linguistics, literature, music, and philosophy are planned. Wilson is professor of religion at Princeton University, and Slavens is professor of library science at the University of Michigan and the series editor.

GOSPELS—ACTS

W. H. BARNWELL, *Our Story according to St. Mark* (Minneapolis, MN: Winston Press, 1982, paper \$9.95) xi and 287 pp. LCN: 81-52348. ISBN: 0-86683-634-9.

After his seventeen-page introduction to Mk (with special emphasis on its original audience), Barnwell's remaining chapters follow the order of the Gospel: the prologue (1:1-13), a day in the life of Jesus (1:14-39), Jesus in conflict (1:40-3:35), the wisdom of Jesus (4:1-34), the power of Jesus (4:35-6:6), etc. At the end of each chapter, there is a set of questions (or an exercise) designed to help readers relate the life of Jesus to their own life stories. Barnwell teaches English at the University of New Orleans.

C. K. BARRETT, *Essays on John* (Philadelphia: Westminster, 1982, \$18.95) viii and 168 pp. Indexed. LCN: 82-2759. ISBN: 0-664-21389-8.

Of the ten articles in this volume, one has never been published, one has been published only in German, and four are being published in Italian. The essays concern Christocentricity and theocentricity in the theological method of the Fourth Gospel (1976), "the Father is greater than I" (Jn 14:28) and subordinationist Christology in the NT (1974), "the flesh of the Son of Man" according to Jn 6:53 (1975), the theological vocabulary of the Fourth Gospel and of *Gospel of Truth* (1962), symbolism, sacraments, paradox and dualism, history, Jews and Judaizers in the epistles of Ignatius (1976), and Jn 21:15-25. Barrett's *Essays on Paul* (published in the USA by Westminster) was described in *NTA* 26, p. 326.

M. BLACK, *Die Muttersprache Jesu. Das Aramäische der Evangelien und der Apostelgeschichte*, trans. G. Schwarz, Beiträge zur Wissenschaft vom Alten und Neuen Testament 115 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1982, paper DM 69) x and 358 pp. Indexed. ISBN: 3-17-007543-8.

This German translation of *An Aramaic Approach to the Gospels and Acts* is based on the third edition [*NTA* 12, p. 392]. The volume treats methodology and the relevant textual evidence; syntax, grammar, and vocabulary; Semitic poetic form; and the translation of Aramaic. Five appendixes are included.

J. BLANK, *Das Evangelium nach Johannes. 1. Teil b*, Geistliche Schriftlesung 4/1b (Düsseldorf: Patmos, 1981, DM 28.80) 379 pp. Bibliography. ISBN: 3-491-77129-3.

The volume containing the introduction to the Fourth Gospel and the commentary on Jn 1:1-4:54; 6:1-71 was described in *NTA* 26, p. 193. The volumes devoted to Jn 13-21 were noticed in *NTA* 23, p. 91. This volume presents an exposition of the rest of the Gospel: the presence of the end-event (5:1-47; 7:15-24), Jesus at the Feast of Tabernacles in Jerusalem and the controversy about his messiahship (7:1-14, 25-52), the "Synoptic" story of the woman taken in adultery (7:53-8:11), Jesus' self-witness "I am the light of the world" (8:12-29), freedom and the controversy about Abraham's children (8:30-59), the healing of the man born blind (9:1-41), the "shepherd" discourse (10:1-42), the raising of Lazarus (11:1-57), and Jesus' last stay in Jerusalem (12:1-50).

H. R. BOER, *The Four Gospels and Acts. A Short Introduction* (Grand Rapids: Eerdmans, 1982, paper \$3.95) v and 112 pp. LCN: 82-1560. ISBN: 0-8028-1901-X.

After introductory chapters on the gospel and the Gospels and on Palestine at the time of Jesus, this volume considers each of the four Gospels and Acts (their authorship, purpose, characteristics, structure, content, etc.). Chapters on higher criticism, the Synoptic problem, and the Roman world are also included. Boer, formerly a missionary teacher and theologian in Nigeria, is also the author of *The Bible and Higher Criticism* (1981).

P. BOSSUYT AND J. RADERMAKERS, *Jésus, Parole de la Grâce selon saint Luc*, vol. 1: *Texte*; vol. 2: *Lecture continue* (Brussels: Institut d'Etudes Théologiques, 1981, paper 860 Bel. fr.) 103 pp.; 551 pp. Bibliographies. Indexed.

The first volume presents a structured translation of Lk designed to bring out the nuances of the Evangelist's language and compositional techniques. The second volume, a "continuous

reading'' of the Gospel, is designed to uncover its internal dynamic. The following general outline is adopted: the birth and advent in the Holy Spirit of Jesus the word of grace (1:5–4:44), eavesdropping on the word (5:1–9:17), the revelation and gratuitousness of the kingdom (9:18–17:10), the kingdom as event and the coming of Jesus (17:11–21:38), and the passion and resurrection of Jesus (22:1–24:53). For each of these five major sections, the authors discuss the general situation of the component chapters, the composition and structure of the ensemble, the individual pericopes (with reference to Luke's redactional activity, use of sources, and theology), the central message of the text, and theological conclusions. These volumes are similar in aim and format to Radermakers's *Au fil de l'évangile selon saint Matthieu* [NTA 17, p. 247], and *La bonne nouvelle de Jésus selon saint Marc* [NTA 20, p. 112].

R. G. BRATCHER, *A Translator's Guide to the Gospel of Luke*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1982, soft cover) viii and 407 pp. Bibliography. Indexed. ISBN: 0-8267-0181-7.

This guide aims to help translators recognize and solve some of the problems encountered in translating the text of Lk. It uses the section headings from Today's English Version, and prints the TEV and RSV texts of each verse side by side. Key words and phrases are selected for explanation, and suggestions are provided to enable translators to understand better what is being proposed in the guide. A seven-page glossary explains technical exegetical and linguistic terms. Bratcher is also the author of the translator's guides to Mt (1981), Mk (1981), and 1 Corinthians (1982).

A. CANNIZZO, *Vangelo secondo Giovanni. Parte prima: Il Vangelo come "anamnesi"* (Naples: Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione S. Luigi, 1980, paper) 113 pp.

After a brief introduction to the Fourth Gospel and its interpretation, this volume considers the theme of remembering in the Gospel, remembering and the resurrection, the passion account (chaps. 13–19) as the Book of Glory, the "hour," the hour and the work, the hour of *krisis*, the hour and the *kosmos*, and Johannine eschatology. Cannizzo concludes that the Fourth Gospel is a theologically qualified anamnesis rather than a simple remembrance of the past.

H. CONZELMANN, *The Theology of St. Luke* [1960], trans. G. Buswell (Philadelphia: Fortress, 1982, paper \$9.95) 255 pp. Bibliography. Indexed. LCN: 82-2372. ISBN: 0-8006-1650-2.

The reprint of a pioneering redaction-critical analysis of Lk-Acts [NTA 5, p. 360], this volume discusses the geographical elements in the composition of Lk, eschatology, God and redemptive history, the center of history, and human beings and their salvation in relation to the church. Conzelmann is professor emeritus at the University of Göttingen.

J. D. M. DERRETT, *The Anastasis: The Resurrection of Jesus as an Historical Event* (Shipston-on-Stour, Warwickshire, UK: P. Drinkwater, 1982, paper £5) xiv and 166 pp., fig. Bibliography. Indexed. ISBN: 0-9505751-9-4.

After an eleven-page introduction, this volume discusses current notions about *anastasis*, *anastasis* in the ancient Western world, *anastasis* and resurrection in the Jewish world, and *anastasis* in the modern world. Then it explores whether Jesus could have revived in the tomb, the disposal of his body, the relation between *anastasis* and brain death, the sediment of history in the NT accounts of the resurrection, the theology of *anastasis*, and the fixed points in the resurrection tradition. The appendix deals with Mk 16:1-8. Derrett concludes that the *anastasis* of Jesus was not a hoax, and that the contemporary non-Christian assertion that it was an imposture was baseless as well as extremely lame.

J. C. M. ENGELN, *Mattheüs. Hoofdstuk 1-4, Verklaring van een Bijbelgedeelte* (Kampen: Kok, 1981, paper 12.50 gld.) 88 pp. ISBN: 90-242-0449-6.

Engelen, who teaches catechesis and catechetics in Amsterdam, presents his exposition of Mt 1-4 in twelve chapters: the book of the genesis of Jesus Messiah, son of David, son of Abraham; "to send away in secrecy" or not; a dream, an angel, a name; Bethlehem and Jerusalem; etc. Particular attention is given to the OT roots of Matthew's thought.

E. FLOOD, *Parables for Now; More Parables for Now*, 2 vols. (London: Darton, Longman and Todd, 1981, paper £2.50 each) vi and 98 pp., 4 figs.; vi and 102 pp., 5 figs. ISBN: 0-232-51517-4; 0-232-51532-8.

Flood is a Benedictine monk at Ealing Abbey (UK) who has taught older children and prepared study material for people of all ages. For each parable treated in these two volumes, he presents a reconstruction of the original text, a commentary, and reflections on its spiritual significance. The first volume considers what Jesus is offering us (prodigal son, lost sheep and lost coin, workers in the vineyard, great supper, two sons), what happens now (mustard seed and leaven, seed growing secretly, tares and dragnet, sower), and what Jesus said about his teaching in parables (Mk 4:1-34). The second volume examines our relationship with God (friend at midnight, unjust judge, unmerciful servant, servants entrusted with money); how we need to see people, possessions, and ourselves (good Samaritan, rich fool, rich man and Lazarus, Pharisee and tax collector); the time is now (servant entrusted with supervision, hidden treasure and pearl, shrewd steward); and the choice (children in the marketplace, wicked tenants).

D. FLUSSER, *Die letzten Tage Jesu in Jerusalem. Das Passionsgeschehen aus jüdischer Sicht. Bericht über neueste Forschungsergebnisse*, trans. H. Zechner, Lese-Zeichen (Stuttgart: Calwer, 1982, paper, DM 17.80) 163 pp. Illustrated. ISBN: 3-7668-0676-9.

Flusser, professor of NT studies at Hebrew University in Jerusalem, synthesizes discussions with colleagues about Jesus' last days in Jerusalem in the light of recent archaeological, legal, and historical scholarship. The participants in the discussions were Flusser, M. Avi-Yonah, S. Safrai, B. Mazar, and R. Lindsey. The topics covered were the sources, what led Pharisaic Judaism to oppose Jesus, why Jesus came to Jerusalem, Jesus' entrance into Jerusalem and into the Temple, the events of Jesus' last night, who condemned Jesus and whether there was a session of the Sanhedrin, the role of Pontius Pilate, why Jesus was condemned to be crucified, the last way of Jesus, and the tomb. Also included in the book are excursions by B. Mazar on the latest archaeological discoveries in Jerusalem, and D. Flusser on the *Testimonium Flavianum*.

E. FRANKLIN, *How the Critics Can Help. A Guide to the Practical Use of the Gospels* (London: SCM, 1982, paper £4.95) vii and 180 pp. Bibliography. Indexed. ISBN: 0-334-02058-1.

Franklin, an Anglican parish priest and a part-time lecturer at Chichester Theological College (UK), first explains what the biblical critics say about the Gospels (their nature and purpose, what contributed to their production, the people who produced them) and explores how this must affect our use of them as preaching tools and yardsticks for understanding Jesus. Then he considers the relationship of the Gospels to history, how the Gospels can inform and deepen our message, preaching Jesus, and some problem passages (the infancy narratives, the resurrection narratives, the miracles). According to Franklin, modern Gospel criticism "helps to reveal the true nature of our riches and so makes clear that style of life to which we are called."

P. GÄCHTER, *Marjam, Die Mutter Jesu* (2nd rev. ed.; Einsiedeln: Johannes Verlag, 1981, paper DM 18 or 18 Sw. fr.) 147 pp. ISBN: 3-265-10241-6.

The first edition of this work was entitled *Das Mädchen Marjam: Maria, wie sie lebte* [NTA 15, p. 118]. Its sixteen chapters concern "a virgin from the house of David," Mary's childhood, "engaged to a man named Joseph," Joseph the son of David, Mary's visit to Elizabeth, the homecoming, in Bethlehem, Mary's purification, the Magnificat, the Magi from the East, the chronology of Jesus' childhood, finding Jesus in the Temple, Mary in Jesus' public life, Mary in Jesus' suffering, Mary's relationship to Mary Magdalene, and Mary's death.

S. GAROFALO, *Con il Battista incontro a Cristo* (Milan: Editrice Ancora, 1981, paper 4,000 L) 139 pp.

Drawing on biblical, Jewish, and patristic sources, these reflections on John the Baptist appear under the following headings: the roots, the desert, the voice, the baptizer, the witness, the friend of the bridegroom, the test, praise, and the martyr.

A. E. HARVEY, *Jesus and the Constraints of History* (Philadelphia: Westminster, 1982, \$23) viii and 184 pp. Indexed. LCN: 81-16095. ISBN: 0-664-21825-3.

Based on the Bampton Lectures delivered in 1980 at the University Church, Oxford, this volume focuses on Jesus as a person functioning within the limits of his society and on how those limits may have influenced his behavior. The seven chapters concern Jesus and historical constraint, political constraints (the crucifixion), the constraint of law, Jesus and time (the constraint of an ending), the intelligibility of miracle, Jesus the Christ (the options in a name), and Son of God (the constraint of monotheism). Also included are a note on a pre-Christian interpretation of Isaiah 61, and appendixes on the interpretation of Acts 13:27-28, alleged messianic pretenders, and the divinity of Jesus in the NT. Harvey is a fellow of Wolfson College, Oxford.

H. KVALBEIN, *Jesus og de fattige. Jesu syn på de fattige og hans bruk av ord for "fattig"* (Oslo: Luther Forlag, 1981, paper) xii and 551 pp., fig. Bibliography. ISBN: 82-531-7355-5.

Accepted as a doctoral dissertation by Oslo University in 1981, this study first surveys OT attitudes toward the poor in society and the OT use of the term "poor." Then it considers those issues in various Jewish writings and movements: Sirach, the Sadducees, the Essenes and the Qumran community, three 2nd-century B.C. works (*1 Enoch*, *Jubilees*, *Testaments of the Twelve Patriarchs*), *Psalms of Solomon*, the Pharisees, and anti-Roman revolutionary groups. Finally, it turns to the Synoptic Gospels, discussing Jesus and the social background of earliest Christianity, Jesus' warnings against riches and his view of the poor in society, and the use of the term "poor" to designate the recipients of salvation. Kvalbein concludes that Jesus continued the OT and Jewish tradition of helping the economically poor, while using the term "poor" metaphorically with reference to salvation in his teaching activity. Responses to this dissertation by R. Leivestad (pp. 1-18) and P. Borgen (pp. 19-32) appeared in *NorskTeolTids* 83 (1, '82).

R. MADDOX, *The Purpose of Luke—Acts*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 126 (Göttingen: Vandenhoeck & Ruprecht, 1982, DM 60) vii and 218 pp. Bibliography. Indexed. ISBN: 3-525-53-295-4.

This exploration of Luke's aims in his two-volume work contains chapters on the unity and structure of Lk-Acts and the question of purpose; Jews, Gentiles, and Christians; the picture of Paul in Acts; Christians in the Roman empire; the Lukan eschatology; the special affinities of Lk and Jn; and Luke's purpose in the church of his time. Maddox concludes that the subject of Luke's work was those things which "have been fulfilled among us" (*peplērophorēmena*), and that his aim was to allow his readers to perceive the "reliability" (*asphaleia*) of the message they had heard and to reassure the Christian community about the significance of the tradition and faith in which it stood. The book has also been published by T. & T. Clark of Edinburgh; it is distributed in the USA by Seabury Press of New York.

E. MANICARDI, *Il cammino di Gesù nel Vangelo di Marco. Schema narrativo e tema cristologico*, *Analecta Biblica* 96 (Rome: Biblical Institute Press, 1981, paper 20,000 L or \$20) x and 223 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of F. Lentzen-Deis and accepted by the Pontifical Biblical Institute in 1980, this investigation of the "way" in Mk first studies the references to Jesus' movements and their place in the organization of the Gospel. The second part examines the relation between the description of the way of Jesus and the presentation of the various phases of his ministry from its beginning in Galilee to its finale in Jerusalem. The third part focuses on the introduction of the way of Jesus (Mk 1:2-8) and its conclusion in Galilee (Mk 14:27-28; 16:7; etc.). Manicardi maintains that, for Mark, the way of the earthly Jesus was the realization of God's way, and the leadership of the risen Lord put in motion the disciples' proclamation of the gospel.

C. M. MARTINI, *L'itinerario spirituale dei Dodici nel Vangelo di Marco*, *Lecture bibliche* (Rome: Borla, 1981, paper 3,500 L) 114 pp.

This volume presents eight meditations, based on various sections of Mk, under the following

headings: the mystery of God, the ignorance of the disciples, the call of Jesus, the crisis of Jesus' Galilean ministry (the parable of the sower), Jesus in action, the mystery of the Son of Man, the passion of Jesus, and the resurrection (and the hidden life of Jesus). These talks were prepared for a retreat directed by Martini in 1974 for the bishops of Emilia-Flaminia. The appendix treats the biblical idea of spiritual combat.

P. S. MINEAR, *Matthew. The Teacher's Gospel* (New York: Pilgrim Press, 1982, paper \$7.95) x and 194 pp. Bibliography. LCN: 82-10178. ISBN: 0-8298-0617-2.

Minear, Winkley professor of biblical theology emeritus at Yale Divinity School, observes that Matthew was a teacher who designed his work to be of maximum help to teachers in Christian congregations. After an introduction to the Gospel, the exposition follows this general outline: traditions concerning the origin of Jesus (1:1–2:23), beginnings in the work of salvation (3:1–7:29), the physician and the crowds (8:1–11:1), the mysterious presence of the kingdom (11:2–13:52), the care of the crowds (13:53–19:2), preparation for the passion (19:3–25:46), and covenant and mandate (26:1–28:20). The first appendix consists of notes for teachers, and the second appendix contains supplementary essays on interpreting the birth stories (1950), secret piety (1972), the expectation of Christ's return (1955), the parable of the final judgment (1953), the covenant and great commission (1953), and J. S. Bach's interpretation of the Matthean passion [see § 18-479].

F. J. MOLONEY, *The Word Became Flesh*, *Theology Today* 14 (Cork, Ireland: Mercier Press, 1977, paper IR £2.30) 123 pp. Bibliography. Indexed.

After discussing the origin and unique nature of the Fourth Gospel, this booklet approaches the Christology of the Gospel through an investigation of the titles given to Jesus: Logos, Son of God, Son of Man, and Messiah. Chapters on the "hour" of Jesus and on Jesus according to John are also included. Moloney, the author of *The Johannine Son of Man* (1976; 2nd rev. ed., 1978), concludes that John used the traditional titles in the service of his three-stage presentation of Jesus: preexistence, incarnation and revelation among human beings, and return to glory with the Father. The volume is distributed by Clergy Book Service in Butler, WI.

E. MOLTSMANN-WENDEL, *The Women around Jesus. Reflections on Authentic Personhood*, trans. J. Bowden (London: SCM, 1982, paper £3.95) xii and 148 pp., 18 plates. Bibliography. ISBN: 0-334-01811-0.

Attempting to remove "the burden of the patriarchal past" from a small section of the NT, this book examines the biblical data and later literary and artistic developments regarding women mentioned in the Gospels: Martha, Mary of Bethany, Mary Magdalene, the unknown woman who anointed Jesus, the group of women in Mk, the mothers in Mt, and Joanna (Lk 8:3). The volume was originally published in German under the title *Ein eigener Mensch werden: Frauen um Jesus* (1980).

W. NEIL AND S. H. TRAVIS, *More Difficult Sayings of Jesus* (London—Oxford: Mowbray, 1981, paper £2.25) viii and 128 pp. ISBN: 0-264-66552-X.

When Professor Neil died in 1979, he left fifteen chapters for a sequel to *The Difficult Sayings of Jesus* [NTA 20, p. 111]. Among the topics they treated were the blessings of suffering (Mt 5:4), the salt of the earth (Mt 5:13-14), asceticism (Mt 11:19), unclean spirits (Mk 1:25), getting our priorities right (Mk 12:34), Martha and Mary (Lk 10:42), and the prodigal son (Lk 15:32). The publishers then invited Travis to complete the book by adding sixteen more chapters: Jesus and the Law (Mt 5:17), cure for worry (Mt 6:34), animal kingdom (Mt 10:16), Father and Son (Mt 11:27), etc.

L. NEWBIGIN, *The Light Has Come. An Exposition of the Fourth Gospel* (Grand Rapids: Eerdmans, 1982, paper \$8.95) xiv and 281 pp. LCN: 82-2449. ISBN: 0-8028-1895-1.

These expositions of the Fourth Gospel have been developed during the thirty years in which the author was asked to lead Bible studies, mostly in the context of the Church of South India. They are presented under the following headings: overture (1:1-18), the first disciples (1:19-51), the first signs (2:1-22), Nicodemus (2:23-3:21), Jesus and John (3:22-36), Samaria and Galilee

(4:1-54), the Son and the Father (5:1-62), bread from heaven (6:1-71), light and darkness (7:1-8:59), sight and blindness (9:1-41), the good shepherd (10:1-42), etc. Newbigin's purpose is to help the reader hear the original word spoken today to the mind and conscience of the "modern" student.

J. D. PENTECOST, *A Harmony of the Words and Works of Jesus Christ. From the New International Version* (Grand Rapids: Zondervan, 1981, paper \$8.95) xx and 176 pp., 2 figs., 3 maps. Indexed. LCN: 81-16049. ISBN: 0-310-30951-4.

Intended as a companion to Pentecost's *The Words and Works of Jesus Christ* (1981), this volume presents the NIV text of the Gospels arranged in the probable chronological order of events in the life of Christ. Where more than one Gospel describes an episode, the passages are so arranged in parallel columns that the reader can easily compare and contrast the accounts. The outline highlights the kingship of Jesus: introduction, authentication, controversy, instruction of the Twelve, opposition, preparation of the disciples, official presentation, preparation for death, rejection, and resurrection. Pentecost is professor of Bible exposition at Dallas Theological Seminary.

D. RHOADS AND D. MICHIE, *Mark as Story. An Introduction to the Narrative of a Gospel* (Philadelphia: Fortress, 1982, paper \$8.95) xvi and 159 pp. LCN: 81-43084. ISBN: 0-8006-1614-6.

Drawing extensively on contemporary literary criticism, the authors seek to recover the experience of Mk as a unified narrative, to understand the story as a whole, and to appreciate its impact. After providing a fresh translation of the entire Gospel, they examine its rhetoric (narrator, point of view and standards of judgment, style, narrative patterns, other literary features), settings (the "way," local settings recalling Israel's past, private and public settings, the end of the journey), plot (God's rule as the background and origin of the conflicts, Jesus versus the demoniac forces and nature, Jesus versus the authorities, Jesus and the disciples), and characters (Jesus, the authorities, the disciples, the little people). Rhoads and Michie teach at Carthage College in Kenosha, WI.

N. RICHARDSON, *The Panorama of Luke. An Introduction to the Gospel of Luke and the Acts of the Apostles* (London: Epworth, 1982, paper £3.95) ix and 116 pp. Bibliography. Indexed. ISBN: 0-7162-0374-X.

Richardson, the author of *Was Jesus divine?* (1979), aims to indicate something of the background, contents, and purpose of Lk-Acts by drawing on the insights of modern NT scholarship. After an introduction to recent Lukan scholarship, he discusses the main themes in the Gospel ("from Nazareth to Jerusalem," "the way of the Messiah") and Acts ("Luke and the early church," "Paul"), considers the nature and purpose of Luke's writings, and compares him with other NT writers. The origins of the volume lie in a thesis written under the supervision of K. Grayston at Bristol.

J. M. ROBINSON, *The Problem of History in Mark and Other Marcan Studies* (Philadelphia: Fortress, 1982, paper \$7.95) 143 pp. Indexed. LCN: 81-70594. ISBN: 0-8006-1628-6.

Under the heading "the messianic secret and the Gospel genre," the first part of this volume presents articles on the *Gattung* of Mk (and Jn) [§ 15-157], and gnosticism and the NT (1978). The second part is a reprint of *The Problem of History in Mark* (1957), a compressed version of Robinson's doctoral dissertation directed by O. A. Piper and accepted by Princeton Theological Seminary in 1955. It treats the problem of history in the interpretation of Mk, the Markan introduction (1:1-13), the exorcism narratives, the transition from the debates to the resurrection, history since A.D. 30 in Mk, and historical attitude and communal history.

A. SALAS (ED.), *Biblia y Fe. Revista de teología bíblica*, vol. 8, no. 22: "Amores" de Jesús; vol. 8, no. 23: "Milagros" de Jesús (Madrid: Escuela Bíblica, 1982, paper) 108 pp. each.

The fascicle devoted to the "loves" of Jesus contains articles on Jesus' love for marginal people (by L. Tous), sinners (F. de la Calle), the helpless (E. Villar), women (A. Salas), his parents (C. Quelle), and God (M. Saenz de Santa María). The fascicle on the "miracles" of

Jesus treats his miracles in general (G. Cañellas), the multiplication of the loaves (V. Casas), the stilling of the storm (E. Iriarte), the paralytic of Bethesda (J. Alonso Díaz), the Gerasene demoniac (A. Manrique), and the resurrection of Lazarus (A. Salas).

G. SCHNEIDER, *Die Apostelgeschichte. II. Teil: Kommentar zu Kap. 9,1–28,31*, Herders theologischer Kommentar zum Neuen Testament 5 (Freiburg—Basel—Vienna: Herder, 1982, DM 98) 440 pp. Bibliographies. Indexed. ISBN: 3-451-19381-7.

The first volume in this commentary on Acts was described in NTA 25, pp. 201-202. This volume concludes the discussion of the witness to Christ penetrating beyond Jerusalem and making its way to the Gentiles (Acts 6:1–15:35) with German translations of and comments on the pericopes in Luke's account of the beginnings of the Gentile mission (9:1–15:35). Then it treats the witness to Christ on the way "to the end of the earth" (15:36–28:31) in six sections: Paul's second missionary journey (15:36–18:22), Paul's third missionary journey and his way to Jerusalem (18:23–21:14), Paul's imprisonment in Jerusalem (21:15–23:35), Paul's arrest at Caesarea (24:1–26:32), the journey to Rome (27:1–28:16), and Paul's unhindered preaching in Rom (28:17–31). The excursuses concern (1) Paul in Acts, and (2) "apostolic council" and "apostolic decree."

N. A. SCHUMAN, *Een reisverhaal. Leesoefeningen in Lucas* (The Hague: Boekencentrum, 1981, paper 18.90 gld.) 171 pp. ISBN: 90-239-1417-1.

The revised version of a series of radio talks on Lk presented in 1979-80, this exposition of forty-five pericopes in the Gospel proceeds from the recognition that the three temptations in Lk 4:1-13 (bread, power, and the Temple) furnish the key to the structure of the entire text: announcements, births, activities in Galilee (1:5–9:50); the journey to Jerusalem, the words and signs on the way (9:51–19:48); and in Jerusalem and the Temple, the passion and resurrection (20:1–24:53).

A. SCHWEITZER, *The Problem of the Lord's Supper according to the Scholarly Research of the Nineteenth Century and the Historical Accounts. Volume 1: The Lord's Supper in Relationship to the Life of Jesus and the History of the Early Church*, trans. A. J. Mattill, ed. J. Reumann (Macon, GA: Mercer University Press, 1982, \$10.95) xi and 144 pp. Bibliography. Indexed. LCN: 81-22590. ISBN: 0-86554-025-X.

The English version of *Das Abendmahlsproblem auf Grund der wissenschaftlichen Forschung des 19. Jahrhunderts und der historischen Berichte. Heft 1: Das Abendmahl im Zusammenhang mit dem Leben Jesu und der Geschichte des Urchristentums* (1901; 2nd ed., 1929). The first part discusses the problem of the Lord's Supper as it was understood in the scholarly research of the 19th century, and the second part takes up the problem in light of the NT and other early Christian accounts. Schweitzer argues that the problem of the Lord's Supper is fundamentally related to the problem of the life of Jesus and has to be reckoned with in any attempt at a biography of Jesus. J. Reumann's 37-page introduction explains why this study was the matrix of Schweitzer's subsequent work on the life of Jesus and the primitive church [see § 26-62].

E. SCHWEIZER, *Die Bergpredigt*, Kleine Vandenhoeck-Reihe 1481 (Göttingen: Vandenhoeck & Ruprecht, 1982, paper DM 14.80) 118 pp. ISBN: 3-525-33470-2.

This exposition of the Sermon on the Mount (Mt 5–7) is presented according to the following outline: Jesus as teacher (5:1-2), God's partiality to the poor (5:3-12), discipleship (5:13-16), Jesus as the fulfillment of the Law (5:17-20), the new righteousness (5:21-48), righteousness before God (6:1-18), freedom from possessions (6:19-34), the fellowship that does not judge (7:1-6), the joy of praying (7:7-12), the danger of discipleship (7:13-23), correct and false hearing (7:24-27), and conclusion (7:28-29). The final section discusses the problem of the Sermon on the Mount, the diverse answers in the Sermon, and the question of truth.

E. SCHWEIZER, *Luke: A Challenge to Present Theology* (Atlanta: John Knox, 1982, paper \$9.95) viii and 103 pp. LCN: 81-85332. ISBN: 0-8042-0686-4.

After chapters on the historical-critical method as an avenue to theological understanding and

on the continental background of modern theology, the volume focuses on four major aspects of Lukan theology and their current relevance: history and salvation history, the crucified and risen Christ, Jesus Christ in word and sacrament, and God's presence in Jesus Christ. Schweizer, whose commentary on Lk will soon appear in English, presented the material in this book as the 1980 Thomas White Currie Lectures at Austin Presbyterian Theological Seminary in Austin, TX.

P. L. SHULER, *A Genre for the Gospels. The Biographical Character of Matthew* (Philadelphia: Fortress, 1982, \$14.95) x and 131 pp. Bibliography. Indexed. LCN: 81-71384. ISBN: 0-8006-0677-9.

Based on a doctoral dissertation accepted by McMaster University in 1975, this study identifies the encomium, or laudatory biography, as a genre of classical literature and shows that Mt belongs to this category. After clarifying the problem under investigation and assessing the contributions of previous scholars, Shuler discusses literary genres in general and the encomium biography in particular, offers examples of the encomium biography (noting some of its conventions), and explores the relationship of Mt to biography. Shuler, associate professor of religion at McMurry College in Abilene, TX, concludes that Mt stands within the ancient and respected tradition of biographical literature.

D. STEWART, *The Foreigner. A Search for the First-Century Jesus* (London—North Pomfret, VT: Hamish Hamilton, 1981, \$24.95) x and 181 pp., 2 maps. Bibliography. Indexed. ISBN: 0-241-10686-9.

Stewart, the author of biographies of T. Herzl and T. E. Lawrence, divides his presentation of the life of Jesus into two major sections: (1) journey to a summer passion, and (2) the trap is sprung. Jesus' burial and reappearance are treated in an epilogue. The three appendixes deal with the four canonical Gospels as sources for biography, the crucifixion and Passover, and Elias or Helios (see Mk 15:34). The author observes that the Jesus who emerged from his research fits neither Galilean meadows nor the altars of sacrificial atonement, but rather seems close to the gnostic vision of the essential alien.

M. STUBHANN, *Der Christus Jesus. Aufgabe des kritischen Verstandes—Ziel des glaubenden Herzens. Eine Informations- und Diskussionsschrift* (Salzburg: Universitätsverlag Anton Pustet, 1981, öS 690 or DM 98) 612 pp. Bibliographies. Indexed. ISBN: 3-7025-0186-X.

Stubhann aims to show the way to recover the real Jesus while remaining faithful to the biblical sources and sensitive to the critical problems involved in this search. His ten chapters treat difficulties in the Bible, the rise and history of biblical criticism, the critical methods and procedures used in biblical research, the historical-critical method, demythologizing and existential interpretation, methods for getting back to the historical Jesus, getting back to certain themes, the relevance of the historical Jesus, the relation between knowing and believing, and directions for preaching.

W. SYDNOR, *Jesus According to Luke* (New York: Seabury, 1982, paper \$7.95) viii and 136 pp. Bibliography. LCN: 82-3293. ISBN: 0-8164-2393-8.

Written for nonspecialist readers, this exposition of Lk appears under the following headings: what you need to know first (1:1-4), in the days of Herod and Caesar Augustus (1:5-2:52), the second beginning—preparation for ministry (3:1-4:30), the Galilean ministry (4:31-9:50), journey to Jerusalem (9:51-19:28), predictions and arguments in Jerusalem (19:29-21:38), the Last Supper (22:1-38), the passion (22:39-23:56), the resurrection (24:1-52), and a final look. Sydnor retired in 1976 from a career in the educational and parish ministry of the Episcopal church, and is now on the staff of the Washington Cathedral.

J. WANKE, "Bezugs- und Kommentarworte" in den synoptischen Evangelien. *Beobachtungen zur Interpretationsgeschichte der Herrenworte in der vorevangelischen Überlieferung*, Erfurter Theologische Studien 44 (Leipzig: St. Benno-Verlag, 1981, paper M 14.80) xiv and 117 pp. Bibliography.

In the Synoptic tradition, sayings of Jesus that needed additional interpretation, clarification, or more detailed explanation were sometimes interpreted with the help of another saying that

functioned as a "commentary saying." After reviewing research on this phenomenon and clarifying the scope of the investigation, the author discusses twelve examples in the Q-tradition and four in the pre-Markan tradition. The third part of the study evaluates the phenomenon and explores several aspects of it. Wanke presented some of his views on this topic in a recent article in *BibZeit* [§ 25-451].

J. G. WILLIAMS, *Those Who Ponder Proverbs. Aphoristic Thinking and Biblical Literature*, Bible and Literature Series 2 (Sheffield, UK: Almond Press, 1981; Winona Lake, IN: Eisenbrauns, cloth \$19.95, paper \$9.95) 128 pp. Bibliography. Indexed. ISBN: 0-907459-02-1 (cloth), 0-907459-03-X (paper).

Seeking to illumine OT (Proverbs, Ecclesiastes, Sirach) and NT (Synoptic Gospels) writings that use short, nonnarrative forms as a major mode of expression, Williams develops the thesis that the only way to understand adequately the function of aphoristic language in these sources is to view it as both literary and conceptual, both poetic and philosophical. The four chapters concern motifs constituting the ancient aphoristic wisdom of the Jews, the aphoristic wisdom of order, the aphoristic wisdom of counterorder, and a literary-conceptual model of aphoristic discourse. Williams is professor of religion at Syracuse University in Syracuse, NY.

A. C. WINN, *A Sense of Mission. Guidance from the Gospel of John* (Philadelphia: Westminster, 1981, paper \$6.95) 118 pp. LCN: 80-28000. ISBN: 0-664-24365-7.

Presented as the Caldwell Lectures at Louisville Presbyterian Theological Seminary in 1980, this study of the word "send" in the Fourth Gospel discusses Jesus as the one who was sent, the church as sent by Jesus, the individual Christian as also sent, the world into which we are sent, the Holy Spirit as sent to aid us in our mission, and the God who sends. Winn, pastor of Second Presbyterian Church in Richmond, VA, concludes that those who take the Fourth Gospel seriously will be propelled into mission to the world and compelled to rethink traditional systems of theology.

G. WYBO, *Du texte à l'image. Vers une proposition visuelle du récit de la multiplication des pains*, Collection "écritures" 4 (Brussels: Lumen Vitae, 1981, paper 260 Bel. fr.) 100 pp., 3 plates, 4 figs.

Following the methodology developed by G. Lafon in *Esquisses pour un christianisme* (1979), this study of the account of the multiplication of the loaves in Mk 6:30-44 has as its goal the visual rereading of the passage. The ten chapters concern the original text and its translation, the delimitation of the text, the articulation of the text, the semantics of the textual whole, its logic, its dramatic character, its rhetoric, the final reading, the theological elements, and the way toward a visual rereading. The visual rereading is then expressed in color photographs of twenty-seven slides reproduced at the end of the volume. Wybo is engaged in catechetical and pastoral work in Paris. G. Lafon has provided a four-page preface.

R. O. YEAGER, *The Renaissance New Testament. Volume Eight: Mark 14:22-16:13; Luke 22:24-24:32; John 13:31-20:18* (Gretna, LA: Pelican Publishing Co., 1982, \$22.50) xxiv and 582 pp. Indexed. LCN: 79-28652. ISBN: 0-88289-358-0.

The general aim of this twenty-volume project is to remove the language barrier that blocks the access of many Christians to the Greek NT. For each verse in Mk 14:22-16:13; Lk 22:24-24:32; and Jn 13:31-20:18, this volume provides the King James Version, the Greek text, a grammatical and lexical analysis of each Greek word in order, a new translation, and comments. Retired from teaching history and economics at Western Kentucky University, Yeager is now adjunct professor at Pepperdine University and the Woodbridge campus of Northern Virginia Community College. The project takes its title from the fact that the first four volumes were published between 1976 and 1978 by Renaissance Press of Bowling Green, KY.

G.-C. S. ZAPHIRIS, *The Pre-Evangelical Texts. The Witness of the Fathers Concerning the Original Form of the Evangelical Tradition and the Value of the Patristic Biblical Quotations* [in Modern Greek] (Athens: privately published, 1979, paper) 468 pp. Bibliography. Indexed.

The first part of this investigation of the pre-Gospel tradition considers the value of the

patristic biblical quotations, the patristic evidence about the form of the tradition, and the Gospel tradition of the primitive church. The second part studies the patristic evidence regarding the origin of the pre-Gospel texts with reference to some sample passages (e.g. Jn 3:3, 5; 1:20-21) and to the trinitarian baptismal formula in Mt 28:19b. Zaphiris, author of *Le texte de l'Évangile selon saint Matthieu* (1970), concludes that the Church Fathers remain the unique, safe, and true witnesses to the NT text that circulated among the members of the various local churches in Christian antiquity. The volume is available from the author at Lordou Byronos 33, Arta, Greece.

EPISTLES—REVELATION

L. ÁLVAREZ VERDES, *El imperativo cristiano en San Pablo. La tensión indicativo-imperativo en Rom 6. Análisis estructural*, Institución San Jerónimo 11 (Valencia: Institución San Jerónimo, 1980, paper 1,200 ptas.) 259 pp. Bibliography. Indexed. ISBN: 84-85873-00-9.

After introductory comments on Romans 6 in the context of the epistle as a whole and on the textual variants in the passage, the volume considers the literary structure of Romans 6 at three levels: formal expression, semantics, and composition. Then it explores the ethical problem raised in the text in light of the tension between indicative and imperative. The appendix provides a structured Greek text of Rom 5:20–6:23.

E. BEST, *1 Peter* [1971], New Century Bible Commentary (Grand Rapids: Eerdmans, 1982, paper; London: Marshall, Morgan & Scott) 188 pp., map. Bibliography. Indexed. LCN: 82-5129. ISBN: 0-8028-1909-5 (Eerdmans), 0-551-00989-6 (MM&S).

The paperback edition of a work first published in 1971 [NTA 16, p. 244] and reprinted in 1977. After a 54-page introduction to 1 Peter (purpose, recipients, unity, etc.), a commentary on the RSV text is given according to this outline: opening greetings (1:1-2), prayer—thanksgiving for the hope that is in Christ (1:3-12), exhortation to Christian behavior (1:13–2:10), the social code (2:11–3:12), persecution threatens (3:13–4:19), the ecclesiastical code (5:1-5), closing exhortation to steadfastness (5:6-11), and final greetings (5:12-14).

R. G. BRATCHER, *A Translator's Guide to Paul's First Letter to the Corinthians*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1982, soft cover) viii and 176 pp. Bibliography. Indexed. ISBN: 0-8267-0185-X.

This guide for translators of 1 Corinthians is similar in aim and format to Bratcher's volumes on Mt (1981), Mk (1981), and Lk (1982). It seeks to show what translators must do in order to provide in their own language a text that is faithful to the meaning of the original, and clear and simple for the reader. It presents the texts of Today's English Version and the Revised Standard Version for each verse, and then offers suggestions about translating key words and phrases. Attention is also given to points at which there are important differences among the Greek manuscripts of the epistle. A seven-page glossary of technical terms is included.

B. H. BRINSMEAD, *Galatians—Dialogical Response to Opponents*, SBL Dissertation Series 65 (Chico, CA: Scholars Press, 1982, paper \$17.25) xv and 366 pp. Bibliography. LCN: 81-18535. ISBN: 0-89130-549-1.

Prepared as a doctoral dissertation under the direction of J. J. C. Cox and accepted in 1979 by Andrews University in Berrien Springs, MI, this study approaches the question of the center of Galatians—its unique theological statement—from the perspective of the dialogical nature of the letter as literature and the theology of Paul's opponents with which it is in dialogue. After reviewing scholarship on the identity and theology of the opponents, Brinsmead discusses the literary genre of Galatians and searches for internal indications of its structure. The final part treats the opponents' traditions concerning apostleship, Abraham and the seed of Abraham, the Law, the sacraments, and ethics. Brinsmead concludes that, in Galatians, justification by faith was a polemical doctrine and epitomized Paul's answer to the opponents.

R. BROWN, *Christ above All. The Message of Hebrews*, The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1982, paper \$6.95) 272 pp. Bibliography. LCN: 82-15321. ISBN: 0-87784-829-7.

Brown, principal of Spurgeon's College in London, notes that the leading ideas in the epistle to the Hebrews are revelation and redemption. After a fourteen-page introduction to the epistle, he provides the RSV text and a pericope-by-pericope exposition according to the following general outline: God's Son (1:1-6:20), Christ's work (7:1-10:18), and our response (10:19-13:25). Particular attention is given to the relevance of the epistle for Christians today.

R. E. BROWN, *The Epistles of John. Translated with Introduction, Notes, and Commentary*, Anchor Bible 30 (Garden City, NY: Doubleday, 1982, \$18) xxviii and 812 pp. Bibliographies. Indexed. LCN: 81-43380. ISBN: 0-385-05686-9.

Brown's 146-page introduction to the Johannine epistles treats information from tradition, problems of Johannine authorship, source theories about the origin of 1 John, the origin of 1-2 John in a struggle with adversaries, the theory adopted in his commentary, structure and text, and general bibliography. Then each pericope in the three epistles is considered according to the following outline: new English translation, notes on the Greek text and key terms, comments on the interpretation of the passage, and pertinent bibliography. The appendixes present six charts, and discussions of Cerinthus, the epistle(s) to the Parthians, the Johannine comma, and the epistolary format. Brown, who wrote the two volumes on the Fourth Gospel in the series, maintains that the struggle seen in 1-2 John between the author and his opponents centered on two contrary interpretations of the Johannine community's tradition as known to us from the Fourth Gospel.

F. F. BRUCE, *The Epistle to the Galatians. A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1982, \$15.95) xx and 305 pp. Bibliography. Indexed. LCN: 81-17327. ISBN: 0-8028-2387-4.

Bruce's 58-page introduction to the epistle to the Galatians treats its place among Paul's letters, the Galatian churches, the Galatian problem, the truth of the gospel, date and related questions, and structure. The substance of this introduction appeared as a series of articles published in *BullJohnRylUnivLibMan* [§§ 14-600; 15-245; 16-267; 17-220; 18-208]. The commentary on the Greek text is presented under the following headings: salutation (1:1-5), no other gospel (1:6-10), autobiographical sketch—Paul's independent gospel (1:11-2:14), faith receives the promise (2:15-5:1), Christian freedom (5:2-12), flesh and spirit (5:13-26), mutual help and service (6:1-10), and concluding comments and final greetings (6:11-18). The indexes were compiled by N. Hillyer.

H. T. BRYSON, *Increasing the Joy. Studies in 1 John* (Nashville, TN: Broadman, 1982, paper \$5.95) 142 pp. LCN: 81-67200. ISBN: 0-8054-1390-1.

After a brief introduction to 1 John, this book presents thirteen studies of topics based on passages from the epistle: Jesus Christ is real (1:1-4), taking sin seriously (1:5-2:2), becoming better believers (2:3-11), spiritual passages (2:12-14), etc. Bryson, professor of preaching and chairman of the division of pastoral ministries at New Orleans Baptist Theological Seminary, identifies the predominant theme of 1 John as the hope that Christians may increase their joy in the Lord.

C. B. COUSAR, *Galatians*, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox, 1982, \$13.95) x and 158 pp. Bibliography. LCN: 81-82354. ISBN: 0-8042-3138-9.

This commentary on Paul's letter to the Galatians is divided into three major parts: grace and the liberating authority of the gospel (1:1-2:21); faith, Law, and the people of God (3:1-5:12); and freedom, Spirit, and the life of love (5:13-6:18). At the beginning of each part, attention is given to the outline of the entire section of text. Passage-by-passage comments on the text follow. The primary task is to clarify the logic of Paul's line of argument and to reflect on the theology emerging from the text. Special consideration is paid to Gal 1:15-16; 2:15-21; and 3:26-29. The eleven-page introduction deals with the historical situation of the letter, its struc-

ture, and its theological import. Cousar is professor of NT at Columbia Theological Seminary in Decatur, GA.

P. H. DAVIDS, *The Epistle of James. A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1982, \$14.95) xxxviii and 226 pp. Bibliography. Indexed. LCN: 82-1498. ISBN: 0-8028-2388-2.

In his 61-page introduction to the epistle of James, Davids considers its authorship and date, form and structure, setting in life, theological themes (suffering-testing, eschatology, Christology, poverty-piety, law-grace-faith, wisdom, prayer), and language and text. The commentary on the Greek text of James appears according to this outline: epistolary introduction (1:1), opening statement (1:2-27), the excellence of poverty and generosity (2:1-26), the demand for pure speech (3:1-4:12), testing through wealth (4:13-5:6), and closing statement (5:7-20). Davids, associate professor of NT at Trinity Episcopal School for Ministry in Ambridge, PA, observes that the material in the epistle fits the situation prevailing in Palestine before A.D. 70.

J. T. DRAPER, *James: Faith and Works in Balance* (Wheaton, IL: Tyndale House Publishers, 1981, paper \$5.95) 173 pp. LCN: 80-51697. ISBN: 0-8423-1852-6.

Draper, pastor of First Baptist Church in Euless, TX, notes that James, the Lord's half brother, tells us how to live—how to get dressed in the morning, how to go to work, how to relate to people around us. The exposition of the epistle is divided into twenty-five sections: rejoicing under pressure (1:1-4), the wisdom for trials (1:5-8), the poor rich man (1:9-11), etc.

E. E. ELLIS, *Paul's Use of the Old Testament* [1957] (Grand Rapids: Baker, 1981, paper \$7.95) xii and 204 pp. Indexed. ISBN: 0-8010-3368-3.

First published in 1957, this examination of the traditional Pauline corpus (with the exception of Hebrews) explores the rationale underlying Paul's use of the OT both in its textual manifestations and in its theological applications. The four chapters bear the following titles: Paul and his Bible, Paul and Judaism, Paul and the apostolic church, and Pauline exegesis. Five appendixes are included. Ellis, research professor of NT literature at New Brunswick Theological Seminary and author of *Prophecy and Hermeneutic* (1978), observes that the significance of the OT for Paul's theology can hardly be overestimated.

P. F. ELLIS, *Seven Pauline Letters* (Collegeville, MN: Liturgical Press, 1982, paper \$10.50) xi and 283 pp. Bibliographies. LCN: 82-15252. ISBN: 0-8146-1245-8.

After a chapter on Paul and his letters, this volume provides introductions, the RSV texts, and commentaries for 1 Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Galatians, Romans, and Philemon. The aim of the book is to study the mind of Paul as it developed and matured theologically during the course of his ministry from A.D. 51 to 58, and thus to share with him his continually deeper penetration of soteriology, Christology, and the relationship of each of these to the Father's plan of salvation for the world. Ellis, professor of biblical theology at Fordham University in New York, is the author of *The Men and Message of the Old Testament* (1963) and *Matthew: His Mind and His Message* (1974).

The Expositor's Bible Commentary with the New International Version of the Holy Bible. Volume 12 (Hebrews—Revelation), ed. F. E. Gaebelin (Grand Rapids: Zondervan, 1981, \$19.95) xvi and 603 pp. Bibliographies. LCN: 76-41334. ISBN: 0-310-36540-6.

The purpose, scope, and critical stance of this commentary were described in *NTA* 22, p. 217; other volumes have been noticed in *NTA* 23, pp. 235, 338; and 26, p. 82. This volume contains the introductions, NIV texts, and commentaries for Hebrews by L. Morris, James by D. W. Burdick, 1-2 Peter and Jude by E. A. Blum, 1-3 John by G. W. Barker, and Revelation by A. F. Johnson.

M. A. GETTY, *Invitation to the New Testament Epistles I. A Commentary on Galatians and Romans with Complete Text from The Jerusalem Bible* (Garden City, NY: Image Books/Doubleday, 1982, paper \$4.95) 284 pp. Bibliography. LCN: 79-6585. ISBN: 0-385-14796-1.

In her eleven-page introduction, the author calls attention to the influence of Paul's apostle-

ship, vision, and universal inclusivism, and then describes the letter to the Galatians as a rough draft for the finished product in Romans. The body of the book provides introductions to both epistles, the text of the Jerusalem Bible for each pericope, an exposition of each pericope, and study questions. Getty is also the author of *Philippians and Philemon* (1980) in the New Testament Message series.

J. GNILKA, *Der Philemonbrief*, Herders theologischer Kommentar zum Neuen Testament 10/4 (Freiburg—Basel—Vienna: Herder, 1982, DM 32) xiv and 96 pp. Bibliography. Indexed. ISBN: 3-451-19500-3.

After a twelve-page introduction to Paul's letter to Philemon (past evaluations, occasion, and composition; content, structure, and *Gattung*), this volume presents a pericope-by-pericope commentary according to the following outline: prescript (vv. 1-3), proem (vv. 4-7), argument (vv. 8-16), epilogue (vv. 17-22), and postscript (vv. 23-25). Also included are excursuses on house, family, and house community (15 pages), and on slaves in antiquity and early Christianity (28 pages). Gnilka, professor of NT exegesis at the University of Munich, is also the author of the commentaries on the letters to the Philippians, Ephesians, and Colossians in the series.

J. GWYNN (ED.), *The Apocalypse of St. John in a Syriac Version Hitherto Unknown* [1897] (Amsterdam: APA-Philo Press, 1981, paper 90 gld. or \$34.65) cxlviii, 50, and 100* pp., plate. ISBN: 90-6022-474-4.

The reprint of a book published in 1897, this volume presents the Syriac text of the book of Revelation as it appears in the manuscript belonging to the library of the Earl of Crawford, along with sixty-four pages of explanatory notes. It also gives a reconstruction of the Greek text (with notes below) on which the Syriac translator presumably worked. The introductory dissertation discusses the Syriac versions of the NT in general and of Revelation in particular, and argues that the Crawford manuscript was part of the original Philoxenian NT as translated in A.D. 508 for Philoxenus of Mabug by Polycarpus the "Chorepiscopus."

A. T. HANSON, *The Pastoral Epistles*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1982, paper \$6.95; London: Marshall, Morgan & Scott) xviii and 206 pp. Bibliography. Indexed. LCN: 82-1561. ISBN: 0-8028-1924-9 (Eerdmans), 0-551-00926-8 (MM&S).

In his 51-page introduction to the Pastoral epistles, Hanson discusses authorship, dating and provenance, historical elements, purpose, use of Pauline material, church order, Christology, technique of composition, and significance. He argues that the Pastorals are post-Pauline and admirably illustrate the state of the church at the end of the 1st century A.D. The main part of the volume presents outlines of and commentaries on 1 Timothy, 2 Timothy, and Titus. Hanson, professor of theology at the University of Hull (UK), is also the author of *Studies in the Pastoral Epistles* (1968) and several recent articles on the Pastorals [§§ 26-616-617].

W. J. HOLLENWEGER, *Conflict in Corinth—Memoirs of an Old Man. Two Stories that illuminate the way the Bible came to be written* (New York—Ramsey, NJ: Paulist, 1982, paper \$3.95) v and 79 pp. Bibliographies. LCN: 82-80165. ISBN: 0-8091-2455-6.

Hollenweger, who has been a pioneer in the "narrative exegesis" approach to the Bible [see § 26-397], presents imaginative rereadings of two biblical texts on the basis of modern scholarship. The first part of the book treats the conflict at Corinth (see 1 Corinthians 12-14) from the viewpoint of a secretary-slave at the great Corinthian Bank of Trade and Commerce. The second part uses Ezekiel 37 as a guide in dealing with the theological problem posed by a promise that has not been fulfilled.

H.-J. KLAUCK, *Herrenmahl und hellenistischer Kult. Eine religionsgeschichtliche Untersuchung zum ersten Korintherbrief*, Neutestamentliche Abhandlungen, Neue Folge 15 (Münster: Aschendorff, 1982, DM 118) viii and 431 pp. Bibliography. Indexed. ISBN: 3-402-03637-1.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at Munich in 1980, this investigation of the early Christian understanding of the Lord's Supper in comparison with other religious meals first reviews research on the Hellenistic starting point, OT precedents, and

early Jewish analogies. The second part considers the sacred meal in the world of early Christianity: the phenomenology of the sacred meal, sacrificial customs—group meals—the cult of the dead, meals in the mystery cults, mystery meals in Judaism, and gnosis and mystery meals. The third part focuses on the Lord's Supper and the cultic meal according to 1 Corinthians: the religious situation at Corinth, the sacrificial meals offered to idols, the Lord's Supper, and the body of Christ and liturgy. Klauck, author of *Allegorie und Allegorese in synoptischen Gleichnistexten* (1978), distinguishes four aspects of the early Christian's understanding of the Lord's presence at the community meal: personal presence, commemorative actual presence, proleptic final presence, and somatic real presence.

K. H. KROON, *Openbaring. Hoofdstuk 12-22, Verklaring van een Bijbelgedeelte* (Kampen: Kok, n.d., paper 13.90 gld.) pp. 99-188. Indexed. ISBN: 90-242-0268-x.

This second part of Kroon's exposition of the book of Revelation appears under the following headings: perseverance unto the harvest (12:1–14:20), the judgment against the great Babylon (15:1–20:10), the call to the city of the future (20:11–22:5), and the "bright morning star" (22:6-21). A four-page list of OT and NT passages illuminating individual pericopes in Revelation is also included.

D. MOLLAT, *Une lecture pour aujourd'hui: L'Apocalypse*, Lire la Bible 58 (Paris: Cerf, 1982, paper 68.50 F) 224 pp., map. ISBN: 2-204-01838-4.

Intended for a nonspecialist audience, this exposition of the book of Revelation reflects on the presence of Jesus the living one in the church incarnate (chaps. 1–3), in the church engaged in the struggles of the world (chaps. 4–18), and in the church transfigured (chaps. 19–22). Before his death, Mollat was professor of Sacred Scripture at the Gregorian University in Rome. His nephew, B. Mollat, has prepared the manuscript for publication.

R. H. MOUNCE, *A Living Hope. A Commentary on 1 and 2 Peter* (Grand Rapids: Eerdmans, 1982, paper \$4.95) vii and 157 pp. Indexed. LCN: 81-22171. ISBN: 0-8028-1915-X.

Mounce, president of Whitworth College in Spokane, WA, and author of *The Book of Revelation* (1977), maintains that 1 and 2 Peter were written by the apostle Peter in the mid-60s, probably from Rome, to essentially the same congregations in Asia Minor. In his exposition of the two epistles, Mounce gives particular attention to Peter's moving freely from doctrine to duty and back again, thus providing a theological basis for a new way of living. Questions for discussion related to each chapter in the epistles are suggested.

F. MUSSNER, *Der Brief an die Epheser*, Ökumenischer Taschenbuchkommentar zum Neuen Testament 10 (Gütersloh: Mohn, 1982, paper; Würzburg: Echter Verlag) 182 pp. Bibliographies. ISBN: 3-579-04839-2.

In his twenty-page introduction to Ephesians, Mussner treats its general characteristics, relations to other traditions and documents, language, theology, history-of-religions background, and composition. Then he presents his exposition of the epistle under two major headings: the salvation-dogmatic part (1:3–3:21), and the ethical part (4:1–6:24). For each pericope he gives a German translation, a bibliography, and a commentary. His concluding remarks on the ecumenical message of the epistle center on the *una sancta*, the Jews, and all humanity. Mussner is now professor emeritus at the University of Regensburg.

V. RIEKKINEN, *Römer 13. Aufzeichnung und Weiterführung der exegetischen Diskussion*, Annales Academiae Scientiarum Fennicae Dissertationes Humanarum Litterarum 23 (Helsinki: Suomalainen Tiedekatemia, 1980, paper) vii and 251 pp. Bibliography. ISBN: 951-41-366-1.

This examination of the most important interpretations of Rom 13:1-7 published during the past twenty-five years first eliminates the "interpolation theory," and then considers text and context, tradition and redaction, and motivation and intention. The final chapter presents a new interpretation of the passage. Riekkinen suggests that the period after the word *proskarterountes* in v. 6 should be placed after *eisin*, and that v. 6b should be taken with vv. 7-8 ("remembering all this, give everybody what is due them . . . even though you owe them nothing but mutual love"). He maintains that the passage as a whole should be understood as paraenesis directed to

the Christians in Rome in a situation in which they might come under the watchful eye of the civil powers.

E. W. SAUNDERS, *1 Thessalonians, 2 Thessalonians, Philippians, Philemon*, Knox Preaching Guides (Atlanta: John Knox, 1981, paper \$4.50) vi and 121 pp. Bibliography. LCN: 80-84657. ISBN: 0-8042-3241-5.

The expositions of the four epistles listed in the title of the book appear under the following headings: a church on the go and a pastor on the run (1 Thes 1:1-3:13), Christian life-style and life after life (1 Thes 4:1-5:28), pushing God's calendar (2 Thes 1:1-2:17), idling adventists (2 Thes 3:1-18), from the blues to a hallelujah (Phil 1:1-26), from individualism to interactive community (Phil 1:27-2:30), telling your own story (Phil 3:1-20), workers' conference (4:1-23), and dealing with the disinherited (Phlm 1-25). The introductions to the epistles are presented with the subtitle "getting clued in." Saunders is professor emeritus of NT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL.

F. SCHRÖGER, *Gemeinde im 1. Petrusbrief. Untersuchungen zum Selbstverständnis einer christlichen Gemeinde an der Wende vom 1. zum 2. Jahrhundert*, Schriften der Universität Passau, Reihe Katholische Theologie 1 (Passau: Passavia Universitätsverlag, 1981, DM 48) xii and 268 pp. Bibliography. Indexed. ISBN: 3-922016-09-X.

This exploration of the self-understanding of the Christian community in 1 Peter treats the basis of the community's existence, the place of the community in the context of salvation history, the community's worship as the offering of spiritual sacrifices, the organization of the community, the community's public image, the community's position vis-à-vis the social order, the formation of Christian life in suffering and discrimination, the eschatological life of the community, hope as the principle of those living in the community, and the image of the community in 1 Peter and the so-called Pauline character of its ecclesiology. Schröger concludes that the ecclesiological statements in 1 Peter revolve around the proven *charis tou theou* (see 5:12) and proceed from the ideas of divine foreknowledge and election.

E. M. SIDEBOTTOM, *James, Jude, 2 Peter* [1967], New Century Bible Commentary (Grand Rapids: Eerdmans, 1982, paper \$5.95; London: Marshall, Morgan & Scott) xi and 130 pp. Bibliography. Indexed. LCN: 82-7469. ISBN: 0-8028-1936-2 (Eerdmans), 0-551-01002-9 (MM&S).

The paperback edition of a book published in 1967 [NTA 12, p. 399]. After an introduction to and commentary on the epistle of James, a general introduction to Jude and 2 Peter is followed by separate introductions to and commentaries on these epistles. Sidebottom maintains that the epistle of James was written when Paul was at the height of his powers, and that Jude and 2 Peter were composed after the close of the 1st century A.D.

Studies in the Johannine Letters, Neotestamentica 13 (Pretoria: New Testament Society of South Africa, 1981, paper) v and 131 pp., folding chart. Bibliographies. ISBN: 0-620-04987-1.

Six papers on the Johannine epistles prepared for the 1979 meeting of the New Testament Society of South Africa held at the University of South Africa: J. A. du Rand on the discourse analysis of 1 John [§ 27-262], J. C. Coetzee on the Holy Spirit in 1 John [§ 27-261], P. P. A. Kotzé on the meaning of 1 Jn 3:9 with reference to 1 Jn 1:8, 10 [§ 27-266], B. A. du Toit on the role and meaning of statements of "certainty" in the structural composition of 1 John [§ 27-263], du Rand on the structure and message of 2 John [§ 27-267], and du Rand on the structure of 3 John [§ 27-268]. A supplementary 23-page booklet presents the Greek texts of the Johannine epistles divided into cola.

G. THEISSEN, *The Social Setting of Pauline Christianity. Essays on Corinth*, trans. J. H. Schütz (Philadelphia: Fortress, 1982, \$19.95) xiii and 210 pp. Bibliographies. LCN: 81-43087. ISBN: 0-8006-0669-8.

This volume presents English translations of five essays by Theissen on various aspects of the Pauline mission: legitimation and subsistence among the early Christian missionaries [§ 19-1154], social stratification in the Corinthian community [§ 19-826], the strong and the weak at

Corinth [§ 20-186], social integration and sacramental activity according to 1 Cor 11:17-34 [§ 19-664], and the sociological interpretation of religious traditions [§ 20-963]. Schütz has provided a 23-page introduction and a bibliography of Theissen's major works.

U. WILCKENS, *Der Brief an die Römer. 3. Teilband: Röm 12-16*, Evangelisch-Katholischer Kommentar zum Neuen Testament 6/3 (Cologne: Benziger, 1982, paper DM 36.80; Neukirchen-Vluyn: Neukirchener) vii and 160 pp. Bibliographies. ISBN: 3-545-23105-4 (Benziger), 3-7887-0650-3 (Neukirchener).

The first two volumes in this three-volume commentary on Romans were described in *NTA* 23, p. 107; 25, p. 207. This volume treats Paul's *paraklēsis* in Rom 12:1-15:13 under the headings "living from the power of love" (12:1-13:14) and "mutual acceptance as the concretization of the love command" (14:1-15:13). It also discusses the epistolary conclusion of Romans (15:14-16:27). The two excursuses deal with the history of the influence of Rom 13:1-7, and the "strong" and the "weak" at Rome. Wilckens, professor of NT on the Evangelical theological faculty at Hamburg from 1968 to 1981, is now the Evangelical bishop of Holstein-Lübeck.

BIBLICAL THEOLOGY

G. BAUDLER, *Einführung in symbolisch-erzählende Theologie. Der Messias Jesus als Zentrum der christlichen Glaubenssymbole*, Uni-Taschenbücher 1180 (Paderborn: Schöningh, 1982, paper DM 24.80) 291 pp., 6 plates. Bibliography. ISBN: 3-506-99356-9.

The development of ideas expressed in *Wahrer Gott als wahrer Mensch* (1977), this volume concerns the representation of Jesus as the ultimate goal of advancement in theological knowledge and encounter with the Christian tradition. After establishing the necessity and possibility of a symbolic-narrative encounter with the Christian tradition, it focuses on five important complexes in that tradition: the center of Christian faith-symbols in political hermeneutics, the Trinity, sacraments, eschatology and protology, and Mariology. The final section treats the church as a community of dialogue and narration. Baudler is professor of Catholic theology and its teaching on the education faculty at the Rheinisch-Westfälischen Technische Hochschule in Aachen.

D. G. BLOESCH, *Is the Bible Sexist? Beyond Feminism and Patriarchalism* (Westchester, IL: Crossway Books, 1982, paper \$5.95) 139 pp. Indexed. LCN: 81-71344. ISBN: 0-89107-243-8.

Bloesch, professor of theology at the University of Dubuque Theological Seminary, contends that the biblical perspective on male-female relationships signifies the nullification and transcendence of both ideological feminism and patriarchalism. The five chapters in the book discuss the present debate about feminism and patriarchalism, the man-woman relationship in the Bible, the controversy about ordaining women to the ministry of word and sacrament, revising language about God, and the covenantal understanding of male-female relationships in the biblical tradition.

D. A. CARSON (ED.), *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation*, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan, 1982, paper \$10.95) 444 pp. Indexed. LCN: 81-16343. ISBN: 0-310-44531-0.

After a seven-page introduction in which the editor describes the book as a "unified, cooperative investigation," there are eleven articles: H. H. P. Dressler on the Sabbath in the OT, C. Rowland on Sabbath observance in Judaism at the beginning of the Christian era, D. A. Carson on Jesus and the Sabbath in the four Gospels, M. M. B. Turner on the Sabbath and Sunday in relation to the Law in Lk-Acts, D. R. de Lacey on the Sabbath/Sunday question and the Law in the Pauline corpus, A. T. Lincoln on the relation of the Sabbath to rest and eschatology in the NT, R. J. Bauckham on the Lord's Day, Bauckham on Sabbath and Sunday in the postapostolic church, Bauckham on Sabbath and Sunday in the medieval church in the West, Bauckham on Sabbath and Sunday in the Protestant tradition, and Lincoln on the transition from Sabbath to Lord's Day from a biblical and theological perspective.

Dåben i Ny Testamente, ed. S. Pedersen, Teologiske Studier 9, Institut for Ny Testamente, Aarhus Universitet (Aarhus: Forlaget Aros, 1982, paper) xiv and 295 pp., plate. Bibliography. ISBN: 87-7003-419-2.

These fourteen articles published in honor of Professor H. Simonsen on the occasion of his sixtieth birthday concern baptism: S. Giversen on baptism in the NT world, P. Steensgaard on early Judaism, P. Nepper-Christensen on Mt and the traditions about John the Baptist, S. Pedersen on Mk, H. K. Nielsen on Jn, S. Agersnap on 1 Corinthians, A. Pilgaard on Romans, N. A. Dahl on Ephesians, H. Simonsen on the Deuteropauline letters, E. J. Christiansen on Acts, J. Nissen on the church-sociological dimension, G. Hallbäck on 1 Peter, B. Noack on *Didache*, and C. Thodberg on the baptismal pericopes in the early lectionaries. A photograph of the honoree, a list of his publications, and a foreword by the editor are included. All the articles appear in Danish except Dahl's (which is in Norwegian).

J. A. FITZMYER, *A Christological Catechism. New Testament Answers* (New York—Ramsey, NJ: Paulist, 1982, paper \$4.95) viii and 160 pp. Bibliography. Indexed. LCN: 82-80160. ISBN: 0-8091-2453-X.

Fitzmyer, professor of NT in the biblical studies department at the Catholic University of America in Washington, DC, sets forth the NT data on twenty questions in Christology: Do the Gospel stories present an accurate factual account of the teaching and deeds of Jesus of Nazareth? How much, in fact, can we claim to know about the historical Jesus? etc. This part of the book is a revision and expansion of an article first published in *ChicStud* [NTA 22, p. 324] and then in an expanded French version in *NouvRevThéol* [§§ 25-1033; 26-261]. Also included as a 48-page appendix are a revised form of Fitzmyer's commentary [§ 9-485] on the 1964 instruction of the Pontifical Biblical Commission on the historical truth of the Gospels, a slightly revised translation of the instruction, and paragraph 19 from Vatican II's *Dei verbum*.

G. FRIEDRICH, *Die Verkündigung des Todes Jesu im Neuen Testament*, Biblisch-Theologische Studien 6 (Neukirchen-Vluyn: Neukirchener, 1982, paper DM 22) 199 pp. Bibliography. ISBN: 3-7887-0673-2.

After reviewing discussion about the significance of Jesus' death, this volume presents chapters on Jesus as the sacrificial lamb, the covenant sacrifice, Rom 3:23-26, the sin offering, Jesus' death "for us," his sacrificial death, redemption, the comparison with dying in the mysteries, freedom from the decree of guilt (see Col 2:13-15), reconciliation, the cross, the difficulty of an appropriate preaching of Jesus' death, and Christ as the pioneer of salvation. According to Friedrich, many NT comparisons and images that brought out the significance of Jesus' death for people of his time need extensive explanation if they are not to be misunderstood today.

K. GAMBER, *Das Opfer der Kirche nach dem Neuen Testament und den frühesten Zeugnissen*, Studia Patristica et Liturgica Beiheft 5 (Regensburg: F. Pustet, 1982, paper) 79 pp. Bibliography. ISBN: 3-7917-0749-3.

The revised and expanded version of *Sacrificium missae* (1980), this volume first considers the primitive Christian celebration of the Lord's Supper with reference to the "half ritual" meals of the Jews and the Last Supper of Jesus, and the early Christian celebration of the Agape-Eucharist. The second part discusses the early church's understanding of the sacrifice of the Mass with reference to the Lord's Supper, the altar, the sacrifice of the new covenant, the sacrifice of praise, the offering of bread and wine, etc. Gamber concludes that the idea of the Eucharist as a sacrifice was present in the writings of Paul and some of the Apostolic Fathers.

A. H. J. GUNNEWEG AND W. SCHMITHALS, *Achievement*, trans. D. Smith, Biblical Encounters Series (Nashville, TN: Abingdon, 1981, paper \$7.95) 204 pp. LCN: 80-26977. ISBN: 0-687-00690-2.

The English version of *Leistung* [NTA 23, p. 359]. The theme of achievement in the OT is discussed under nine headings: achievement and success in everyday life, achievement without production, right achievement, etc. The NT application of the theme is treated under three headings: social achievement, God's prior achievement, and the achievement of love.

E. M. HOWE, *Women and Church Leadership* (Grand Rapids: Zondervan, 1982, paper \$6.95) 256 pp. Indexed. LCN: 81-16339. ISBN: 0-310-44571-X.

This consideration of women and church leadership brings together an exegesis of pertinent biblical texts (inconsistencies, problems of translation and interpretation, key OT and NT passages), a study of the writings and practices of the early church (titles and functions of church leaders, priesthood, celibacy and ministry), and an investigation of current policies among various Christian denominations (the ordination of women, women in seminary, women in ministry, money and ministry, reflections). The biblical texts given special attention include Rom 16:1, 7; 1 Tim 3:11; Genesis 1-3; 1 Tim 2:11-13; Eph 5:21-33; 1 Pet 3:1-7; 1 Cor 11:3-16; and 1 Cor 14:33-36. Howe is professor of religion at Western Kentucky University.

W. KERN (ED.), *Die Theologie und das Lehramt*, Quaestiones Disputatae 91 (Freiburg—Basel—Vienna: Herder, 1982, paper DM 46) 237 pp. ISBN: 3-451-02091-2.

Of the five major papers on theology and the teaching office presented in this volume, the one most pertinent to biblical studies is by F. Hahn on primitive Christian teaching and NT theology. The other contributors are M. Seckler, P. Eicher, R. Schaeffler, and W. Kasper. The volume also contains a nine-page introduction by the editor and a four-page statement by the Arbeitsgemeinschaft Katholischer Dogmatiker und Fundamentaltheologen on the relation between the ecclesiastical teaching office and theology.

K. KERTELGE (ED.), *Mission im Neuen Testament*, Quaestiones Disputatae 93 (Freiburg—Basel—Vienna: Herder, 1982, paper DM 46) 240 pp. Indexed. ISBN: 3-451-02093-9.

Seven papers prepared for a meeting held at Würzburg in 1981: R. Pesch on the presuppositions and beginnings of the primitive Christian mission, G. Schneider on Jesus' missionary charge as it is presented in the Gospels, H. Frankemölle on the theology of mission in Mt, K. Stock on the theology of mission in Mk, J. Kremer on Luke's vision of mission as a worldwide witness for Christ in the power of the Spirit, D. Zeller on Paul's theology of mission, and N. Brox on the Christian mission in late antiquity. Kertelge has supplied a four-page introduction.

G. LABOUÉRIE, *Dieu de violence ou Dieu de tendresse? Une lecture de la Bible* (Paris: Cerf, 1982, paper 63 F) 208 pp. ISBN: 2-204-01777-9.

This investigation of the theme of the "sword" in the Bible opens with sections on the "blood of others" in the OT and the "blood of Israel" in the OT. The NT material is treated under the general heading of the "blood of the Lamb": the peace of Caesar, the world and the kingdom, and violence and the parousia. Six appendixes list biblical texts related to military life in ancient Israel, the warrior's arms, the warrior, military operations, God's arms, and various battles. Labouérie, a French naval officer, is general-staff professor at the École Supérieure de Guerre Navale.

S. B. MARROW, *Speaking the Word Fearlessly. Boldness in the New Testament* (New York—Ramsey, NJ: Paulist, 1982, paper \$3.95) vi and 70 pp. Bibliography. LCN: 82-81186. ISBN: 0-8091-2462-9.

Marrow, professor of NT at Weston School of Theology in Cambridge, MA, and author of *The Words of Jesus in Our Gospels* (1979), focuses on Paul's use of the terms *paraklēsis* ("the ministry of consolation") and *parrēsia* ("the unhindered liberty of Christian proclamation"). His intention is not only to expose the meaning of these two key terms in Paul's vocabulary of the Christian ministry and mission, but also to diagnose the factors that militate against the Christian minister's freedom in exercising the ministry of the word in today's world. Marrow concludes that one can justifiably speak of a specifically Christian use of *parrēsia* as a religious term in the 1st century A.D. [see § 27-315].

S. M. MAYO, *The Relevance of the Old Testament for the Christian Faith. Biblical Theology and Interpretative Methodology* (Washington, DC: University Press of America, 1982, paper \$10.25) xvii and 201 pp. Bibliography. Indexed. LCN: 81-40390. ISBN: 0-8191-2657-8.

After introducing the problem of the relevance of the OT for Christian faith, this volume

examines representative attempts at establishing its relevance with reference to OT interpretation, OT interpretation in the NT, literalism, allegory, modern criticism, current theology, typology, *sensus plenior*, and existentialism. Then Mayo proposes his own solution in three steps: historical interpretation, or exegesis; the derivation of principles of relationship with God; and theological interpretation, or application. The final chapter explores the implications of this solution. Mayo, who teaches at Baptist College in Charleston, SC, contends that hermeneutics includes both historical and theological dimensions, and that biblical theology is the application of biblical principles to the lives of people in the present.

J. P. MIRANDA, *Communism in the Bible*, trans. R. R. Barr (Maryknoll, NY: Orbis Books, 1982, paper \$5.95) x and 85 pp. Bibliography. Indexed. LCN: 81-16936. ISBN: 0-88344-014-8.

Deepening the investigation undertaken in *Marx and the Bible* (1974) and *Being and the Messiah* (1977), this "biblical manifesto" argues that the idea of communism is present in the NT and that no definition of communism surpasses Luke's statements in Acts 2:44-45 and 4:32-35. The three chapters treat the communist character of earliest Christianity, the intrinsic immorality of relative wealth and profit as the reason for communism, and politics and violence in the life and teaching of Jesus of Nazareth. Miranda teaches at the Universidad Metropolitana Tzotapalapa in Mexico City. The Spanish original of this volume was entitled *Comunismo en la Biblia* (1981).

M. O'CARROLL, *Theotokos. A Theological Encyclopedia of the Blessed Virgin Mary* (Wilmington, DE: Glazier, 1982; Dublin: Dominican Publications) x and 379 pp., fig. Indexed. LCN: 82-82382. ISBN: 0-89453-268-5 (Glazier), 907271-11-1 (Dominican).

This volume presents articles on various topics related to Mary the mother of Jesus, e.g. the biblical material, early Christian traditions, art, popular devotions, traditional titles, church documents, and ancient and modern writers. Bibliographic information is provided with most of the articles. The articles pertaining to Mary in the Bible concern the annunciation, the NT Apocrypha, the apostles, the Bible and Mary, the birth of Jesus, the brothers of Jesus, the wedding at Cana, etc. O'Carroll is an Irish theologian and educator.

P. PERKINS, *Love Commands in the New Testament* (New York—Ramsey, NJ: Paulist, 1982, paper \$5.95) v and 130 pp. Bibliography. LCN: 82-80157. ISBN: 0-8091-2450-5.

After a nine-page introduction on the problem of a NT ethic, this book presents chapters on the double love commandment (Mt 22:34-40; Mk 12:28-34; Lk 10:25-29), love of enemies (Mt 5:43-48; Lk 6:27-28, 32-36), metaphors enabling love, the prodigal son (Lk 15:11-32), the good Samaritan (Lk 10:30-36), love and the Christian conscience (1 Cor 8:1-13; 10:23-11:1), love as Christian freedom (Gal 5:13-24), love as fulfillment of the Law (Jas 2:8-13), love of enemies as witness (Rom 12:9-21; 1 Pet 3:8-12), love of enemies and submission to authorities (Rom 13:1-7; 1 Pet 2:13-17), and God as love (Jn 13-17; 1 Jn). Study questions are provided at the end of each chapter. Perkins, associate professor of theology at Boston College, is also the author of *The Gnostic Dialogue* (1980) and *Hearing the Parables of Jesus* (1981).

T. E. POLLARD, *Fullness of Humanity. Christ's Humanness and Ours*, The Croall Lectures, 1980 (Sheffield, UK: Almond Press, 1982; Winona Lake, IN: Eisenbrauns, cloth \$19.95, paper \$9.95) 126 pp. Indexed. ISBN: 0-907459-10-2 (cloth), 0-907459-11-0 (paper).

Presented as the 1980 Croall Lectures at New College, Edinburgh, this volume first reflects on the human predicament and then sketches how the OT writers understood "humanness" and how various strands of the NT tradition (Synoptic Gospels, the early preaching and Paul, Hebrews and John) saw it. The final chapter looks at some of the things said about Christ's humanness and ours by the Church Fathers and modern theologians. Pollard, professor of NT studies at Knox College in Dunedin, New Zealand, is the author of *Johannine Christology and the Early Church* (1970).

H. SCHLIER, *Gotteswort in Menschenmund. Zur Besinnung*, ed. V. Kubina and K. Lehmann (Freiburg—Basel—Vienna: Herder, 1982, paper DM 10.80) 96 pp. ISBN: 3-451-19190-3.

The first part of this booklet presents five biblical meditations related to the church year: the

shepherds' praise; the praise of Simeon; "suffered under Pontius Pilate, was crucified, died, and was buried"; All Saints; and All Souls. The second part reflects on the unity of the church and considers Jesus' high-priestly prayer for his church in Jn 17. Other collections of the late Professor Schlier's writings have recently been published under the titles *Die Freude seiner Nähe* (1980) and *Der Geist und die Kirche* (1980).

L. SCHOTTROFF, *Der Sieg des Lebens. Biblische Traditionen einer Friedenspraxis*, Kaiser Traktate 68 (Munich: Kaiser, 1982, paper) 66 pp. ISBN: 3-459-01432-6.

Schottroff, professor of NT at the University of Mainz, presents studies on the marvelous rescue of the Israelites from the grip of a military power according to Exodus 14, Jesus' praxis of peace and his messengers, and the victory of life according to 2 Cor 4:6-12.

W. SCHRAGE, *Ethik des Neuen Testaments*, Grundrisse zum Neuen Testament 4 (Göttingen: Vandenhoeck & Ruprecht, 1982, paper DM 40) 340 pp. Bibliographies. Indexed. ISBN: 3-525-51363-1.

In his twelve-page introduction, Schrage defines the object of NT ethics as the quest for the enabling source, basis, criteria, and content of primitive Christian behavior and practice. The nine chapters in the book deal with Jesus' eschatological ethics, ethical starting points in the early communities, ethical accents in the Synoptic Gospels, the christological ethics of Paul, the ethics of worldly responsibility in the Deuteropauline epistles, the paraenesis of the letter of James, the commandment of mutual love in the Johannine writings, the admonitions to the wandering people of God in Hebrews, and the eschatological admonition in the book of Revelation. Schrage's volume replaces H.-D. Wendland's *Ethik des Neuen Testaments* (1970) in this series of supplementary volumes to *Das Neue Testament Deutsch*. Schrage is the author (with H. Balz) of *Die "Katholischen" Briefe* (1973) in the commentary series.

E. SCHWEIZER, *The Holy Spirit*, trans. R. H. Fuller and I. Fuller (Philadelphia: Fortress, 1980, \$9.95) vi and 138 pp. LCN: 79-8892. ISBN: 0-8006-0629-9.

The English version of *Heiliger Geist* [NTA 23, p. 112], this volume investigates the depictions of the Holy Spirit in the OT, intertestamental literature, and the NT. It calls attention to several marks of the Spirit's presence: closeness to Jesus and the Father, freedom, community, direction, and openness to God and the future.

J. C. SWAIM, *War, Peace, and the Bible* (Maryknoll, NY: Orbis Books, 1982, paper \$6.95) xv and 125 pp. Indexed. LCN: 81-16889. ISBN: 0-88344-752-5.

Swaim, an ordained minister of the United Presbyterian church and formerly professor of NT literature and exegesis at Pittsburgh Theological Seminary, traces the attitudes toward war and peace found in the Bible according to this outline: Yahweh as "a man of war," not by military might, prophet to the nations, prince of peace, Satan versus Satan, perish by the sword, swords into plowshares, and the offering up of nations.

E. TAMEZ, *Bible of the Oppressed*, trans. M. J. O'Connell (Maryknoll, NY: Orbis Books, 1982, paper \$5.95) viii and 88 pp. Indexed. LCN: 81-18797. ISBN: 0-88344-035-0.

Tamez, professor of biblical studies at the Seminario Bíblico Latinoamericano in San José, Costa Rica, is especially concerned with the Christian meaning of Latin American life and history. The first part of her volume examines the experience of oppression in the OT: oppression at the international level, oppression at the national level, the agents and objects of oppression, and the forms and methods of oppression. The second part explores the good news of liberation under three headings: God and liberation, good news for the poor, and conversion as an affirmation of life. The first five chapters were originally published as *La Biblia de los oprimidos* (1979), and the final two chapters have been taken from *La hora de la vida* (1978).

S. H. TRAVIS, *I Believe in the Second Coming of Jesus* (Grand Rapids: Eerdmans, 1982, paper \$5.95; London: Hodder and Stoughton) 252 pp. LCN: 81-22223. ISBN: 0-8028-1923-0.

Aiming to set out a basis on which a clear Christian hope can be built, Travis, the author of *Christian Hope and the Future of Man* (1980), shows how the unfinished aspect of Christ's

return dominates the hope of the NT writers, and indicates general pointers to its fulfillment. The seven chapters in the book bear the following titles: the beginning of hope, the hope of Jesus, Christ our hope, mistaken hopes, hope beyond death, the dark side of hope, and living in hope.

J. F. WIMMER, *Fasting in the New Testament. A Study in Biblical Theology*, Theological Inquiries (New York—Ramsey, NJ—Toronto: Paulist, 1982, paper \$7.95) vi and 141 pp. Bibliography. Indexed. LCN: 81-83183. ISBN: 0-8091-2420-3.

After a brief consideration of hermeneutics and a historical survey of fasting in the milieu of Jesus and in the Hellenistic world, this volume treats the important NT texts on fasting: fasting in the desert (Mt 4:1-4; Lk 4:1-4); almsgiving, prayer, and fasting (Mt 6:1-18); the Pharisee and the tax collector (Lk 18:9-14); the question about fasting (Mk 2:18-22 parr.); and the charge that Jesus was a glutton and a drunkard (Mt 11:16-19; Lk 7:31-35). Each text is examined with reference to its function in the document in which it appears, its place in the kerygma of the apostolic community as indicated by its literary form and setting in life, and its relationship to the historical Jesus insofar as this can be determined. Wimmer, assistant professor of Sacred Scripture at the Washington Theological Union in Silver Spring, MD, also summarizes the meaning of fasting in the NT (it is good if it promotes and serves love) and today.

THE WORLD OF THE NEW TESTAMENT

B. BAGATTI, *La chiesa primitiva apocrifa (II secolo). Saggio storico*, Alla scoperta della Bibbia 13 (Rome: Edizioni Paoline, 1981, paper 7,000 L) 127 pp., 8 plates. Bibliography. ISBN: 88-215-0295-3.

After an introduction to the NT Apocrypha, Bagatti discusses their treatments of Jesus Christ the Word, the mother of the Savior, Joseph the putative father, the apostles as continuers, Peter the successor, John the Evangelist as the beloved disciple, James the "brother of the Lord," Paul the apostle of the Gentiles, and Thomas the slave. Italian translations of key passages are given in the course of the discussions.

W. G. BRAUDE AND I. J. KAPSTEIN (TRANS.), *Tanna dēbe Eliyyahu. The Lore of the School of Elijah* (Philadelphia: Jewish Publication Society of America, 1981, \$27.50) xiii and 609 pp. Bibliography. Indexed. LCN: 80-10805. ISBN: 0-8276-0174-3.

Tanna dēbe Eliyyahu, a midrashic work composed between the 3rd and 10th centuries A.D., deals with the divine precepts and the reasons for them, and the importance and knowledge of the Torah, prayer, and repentance. In their 35-page introduction, the translators discuss the text (author, time and place of composition, history), the doctrines, the midrash as literature, the translation, and the manuscripts. The English translation of the Hebrew text is based on M. Friedmann's critical edition (1902-04), which in turn was based on Codex Vaticanus 31. The notes at the foot of the pages concern philological matters, translation problems, biblical sources, and rabbinic parallels. The translations appear under these headings: *Eliyyahu Rabbah*, *Eliyyahu Zuṭa*, *Pirke Derek 'Ereṣ*, *Pirke R. Eliezer*, and *Pirke Hay-Yeridot*. Braude is rabbi emeritus of Congregation Sons of Israel and David in Providence, RI, and Kapstein is professor emeritus of English at Brown University.

P. BROWN, *Society and the Holy in Late Antiquity* (Berkeley, CA—Los Angeles: University of California Press, 1982, \$22.95) vii and 347 pp. Indexed. LCN: 80-39862. ISBN: 0-520-04305-7.

This collection of Brown's articles and lectures is divided into two sections: approaches (four articles), and society and the holy (nine). Among the papers pertinent to the study of early Christianity are those on learning and imagination (1977), the rise and function of the holy man in late antiquity (1971), the relationship of the holy man in Syria to town and village (1976), and the parting of the ways between Eastern and Western Christendom in late antiquity (1976). Brown is professor of history and classics at the University of California in Berkeley.

F. F. BRUCE, *Bible History Atlas. Popular Study Edition* (New York: Crossroad, 1982, \$14.95) 93 pp. Illustrated. Indexed. LCN: 81-71183. ISBN: 0-8245-0418-6.

Intended primarily for those seriously reading the Bible for the first time, this book both summarizes the key events of biblical history and provides ninety-six color maps that illustrate such matters as the wanderings of the patriarchs and the journeys of Paul. The last five chapters deal with the Maccabees and the Hasmonean dynasty (167-63 B.C.), the rule of Rome (63 B.C.–A.D. 6), the life of Jesus (ca. 4 B.C.–A.D. 30), the beginnings of Christianity (A.D. 30-70), and the revolts of the Jews against Rome (A.D. 66-74, 132-135). R. Myers was responsible for the design and art work, and L. Kessel for the cartography.

G. CORNFELD AND D. N. FREEDMAN, *Archaeology of the Bible: Book by Book* [1976] (San Francisco: Harper & Row, 1982, paper \$12.95; Toronto: Fitzhenry & Whiteside) vi and 343 pp. Illustrated. Indexed. LCN: 81-20053. ISBN: 0-06-061587-7.

The paperback edition of a book first published in 1976 [NTA 21, pp. 215-216], this volume shows how archaeological discoveries have illuminated our understanding of various parts of the Bible. Fifteen chapters deal with the OT, one with the intertestamental period, and four with the NT. This edition has been corrected and printed from new plates.

A. CUNNINGHAM (ED.), *The Early Church and the State, Sources of Early Christian Thought* (Philadelphia: Fortress, 1982, paper \$6.95) viii and 117 pp. Bibliography. LCN: 81-70666. ISBN: 0-8006-1413-5.

This anthology presents English translations of ancient texts (by Cunningham and M. Di Maio) that reflect the diversity of experiences, attitudes, and responses concerning the relation between church and state in the first five centuries A.D. In addition to the edicts of Galerius and Milan, it offers selections by Pliny, Trajan, Tertullian, Eusebius of Caesarea, Eusebius of Vercelli, and Ambrose. Cunningham, professor of patristic theology and early Christianity at Saint Mary of the Lake Seminary in Mundelein, IL, has also contributed a 26-page introduction.

F. W. DANKER, *Benefactor: Epigraphic Study of a Graeco-Roman and New Testament Semantic Field* (St. Louis, MO: Clayton Publishing House, 1982, \$29.95) 509 pp., plate. LCN: 81-70419. ISBN: 0-915644-23-1.

The first twenty-four Greek inscriptions honoring benefactors that are studied in this volume are resolutions drawn up either by a civic body (nos. 1-19) or by a private organization (nos. 20-24). Various deities are honored in nos. 25-29, and heads of state are recognized in nos. 30-44. Legal pronouncements or formulations that confer or suggest benefaction find expression in nos. 45-53. For each document, Danker supplies a brief introduction, an English translation, and a commentary. Then four synthetic studies consider the characteristics common to the profiles of the benefactors, the types of contributions that led to their recognition, the dangers they faced, and the grateful responses they received. Each of these studies relates the themes, diction, and stylistic features of the inscriptions to the NT. Danker, professor of NT exegetical theology at Christ Seminary-Seminex in St. Louis, MO, concludes that the profile of the Greco-Roman benefactor dominates in the NT presentations of God.

W. D. DAVIES, *The Territorial Dimension of Judaism, A Quantum Book* (Berkeley, CA—Los Angeles—London: University of California Press, 1982, \$14.95) xviii and 169 pp. Bibliography. Indexed. LCN: 81-53. ISBN: 0-520-04331-6.

Building on his earlier work *The Gospel and the Land* (1974), Davies assesses the nature and place within Judaism of the doctrine that there is a special relationship between the God of Israel, the people of Israel, and the land of Israel. After assembling the biblical and postbiblical evidence regarding the theological role of territory in Judaism, he calls attention to the many qualifications of this doctrine in the Jewish tradition, and concludes that Judaism is not a territorial religion and that the land is not of its essence. Also included are reflections on the doctrine of the land, a glossary, a selected bibliography, and indexes of authors and subjects.

M. DE GOEIJ, *Jozef en Aseneth. Apokalyps van Baruch. Vertaald, ingeleid en toegelicht*, De Pseudepigraphen 2 (Kampen: Kok, 1981, paper 24.50 gld.) 143 pp., 6 plates. Bibliography. ISBN: 90-242-0157-8.

The first volume in this series devoted to the OT Pseudepigrapha was described in NTA 26, p. 100. This volume contains introductions, new Dutch translations, and notes for *Joseph and Asenath* and *2 Baruch*. In the introductions, de Goeij pays particular attention to the gnostic elements in *Joseph and Asenath* and to the impact of the destruction of Jerusalem in A.D. 70 on the composition of *2 Baruch*.

W. EDER, *Servitus Publica. Untersuchungen zur Entstehung, Entwicklung und Funktion der öffentlichen Sklaverei in Rom*, Forschungen zur antiken Sklaverei 13 (Wiesbaden: Franz Steiner, 1980, paper DM 54) xv and 187 pp. Bibliography. Indexed. ISBN: 3-515-03365-3.

The first part of this volume considers the nature and function of public slavery in ancient Rome under three headings: the acquisition of slaves by the state, the occupations of the *servi publici* in the cult and administration of the state, and the working and living conditions of public slaves. The second part traces the origin and development of state slavery in the pre-republican, early republican, and republican and imperial phases of Rome's history. The study was carried out under the direction of J. Vogt.

E. V. GALLAGHER, *Divine Man or Magician? Celsus and Origen on Jesus*, SBL Dissertation Series 64 (Chico, CA: Scholars Press, 1982, \$13.50) v and 207 pp. Bibliography. LCN: 81-16542. ISBN: 0-89130-542-4.

After tracing the resurgence of interest in the "divine man" in NT studies and discussing the problem of classification connected with the idea, this volume attempts to uncover the full range of categories and principles of classification used by Celsus and Origen in their discussion of Jesus and other would-be divine men. A chapter on divine men in the writings of Lucian, Philostratus, and Eusebius is also included. Gallagher concludes that (1) no necessary connection can be made between divine men, aretalogies, and religious propaganda; (2) neither praise nor disparagement of candidates for divine status was limited to a single literary form; and (3) there was no native Hellenistic concept of the divine man. The study was prepared as a doctoral dissertation under the direction of J. Z. Smith and accepted by the University of Chicago in 1980.

R. R. HANN, *The Manuscript History of the Psalms of Solomon*, SBL Septuagint and Cognate Studies 13 (Chico, CA: Scholars Press, 1982, paper \$15) vii and 158 pp. Bibliography. Indexed. LCN: 81-21212. ISBN: 0-89130-557-2.

After discussing the Greek manuscripts of *Psalms of Solomon* and outlining the history of scholarship on the text, this volume provides a collation of the textual witnesses against the text printed in A. Rahlfs's *Septuaginta* (7th ed., 1935), examines the manuscript groupings with the aid of the Claremont Profile Method developed by P. R. McReynolds and F. Wisse, investigates the characteristic readings of the component witnesses of each text group, considers the characteristic readings of the several text groups, and reconstructs the genealogy of the textual tradition. Particular attention is paid to methodological implications.

G. H. R. HORSLEY, *New Documents Illustrating Early Christianity. A Review of the Greek Inscriptions and Papyri Published in 1976* (North Ryde, NSW, Australia: The Ancient History Documentary Research Centre, Macquarie University, 1981, cloth \$22, paper \$12.50) viii and 155 pp. Bibliographies. Indexed. ISBN: 0-85837-481-1 (cloth), 0-85837-899-X (paper).

This volume treats Greek papyri, inscriptions, ostraca, and other ancient documents published during 1976 either for the first time or as reeditions in corpora and "conspectus" volumes. The main focus is the NT and the first four Christian centuries, but some later texts have been included. The ninety-nine items are presented under six headings: NT context (32 items), minor philological notes (23), biblical and related citations (11), Judaica (12), ecclesiastica (16), and varia (5). Most entries follow this format: item number, short title, brief descriptive comment, bibliography, translation, and comment. All the articles are by Horsley except

for four by E. A. Judge. Indexes of biblical passages, words, subjects, other ancient writings, and texts discussed conclude the volume.

E. JUNOD AND J.-D. KAESTLI, *L'histoire des Actes apocryphes des apôtres du III^e au IX^e siècle: le cas des Actes de Jean*, Cahiers de la Revue de Théologie et de Philosophie 7 (Geneva—Lausanne—Neuchâtel: Revue de Théologie et de Philosophie, 1982, paper 33 Sw. fr.) 154 pp. Bibliography. Indexed. ISSN: 0250-6971.

In conjunction with their forthcoming edition of *Acts of John*, the authors have prepared a separate monograph tracing the transmission of the work from the 3rd to the 9th century. The eight chapters treat Eusebius of Caesarea and the ecclesiastical condemnation of the apocryphal Acts, the silence about *Acts of John* before Eusebius, the encratite movements in Asia Minor in the 4th century, *Acts of John* in the Syrian church and Ephrem's witness concerning the Acts written by the Bardaisanites, *Acts of John* among the Manicheans and their adversaries, *Acts of John* in the Western churches between the late 4th and late 6th centuries, *Acts of John* in Greek and Byzantine Christianity between the 6th and 9th centuries, and the notice of Photius and the question of Leucius.

W. S. McCULLOUGH, *A Short History of Syriac Christianity to the Rise of Islam*, General Series 4 (Chico, CA: Scholars Press, 1982, \$21.95) x and 197 pp., map. Bibliography. Indexed. LCN: 80-29297. ISBN: 0-89130-454-1.

This survey of the history of Syriac Christianity from its inception to A.D. 643 first considers Syriac Christians in the Roman (and Byzantine) world in Parthian (to A.D. 224) and Sassanian (A.D. 224-651) times. Then it treats Syriac Christians living under the Parthians and Persians in the same periods. The chapters on the milieu of early Syriac Christianity, the beginnings of the Syriac church, and the beginnings of Eastern Christianity are especially relevant for students of earliest Christianity. Four appendixes are included. McCullough is the author of *The History and Literature of the Palestinian Jews from Cyrus to Herod* (1975).

J. NEUSNER (TRANS.), *The Talmud of the Land of Israel: A Preliminary Translation and Explanation. Volume 34: Horayot and Niddah*, Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1982, \$25) xiii and 243 pp. Bibliography. Indexed. LCN: 81-13115. ISBN: 0-226-57694-9.

This first volume to be published in a projected 35-volume translation of the Palestinian Talmud presents brief introductions to and structured English versions of the tractates *Horayot* and *Niddah*. The translation is based on the Leiden manuscript (Leiden MS Cod. Scal. 3) and generally follows the commentary of P. Moshe. Three typefaces are used: oblique for the Mishnah pericopes, boldface for citations from the Tosefta, and regular for all other discussion provided by the Talmud. Neusner's explanations are clearly separated from the Talmud itself. The purpose of the translation is to make possible a set of historical and religious-historical studies on the formation of Judaism in the land of Israel from the closure of the Mishnah to the completion of the Palestinian Talmud and the composition of the first midrashic compilations. The translation is to be published at the rate of at least two volumes per year until 1999. For reasons having to do with editorial requirements, the volumes will be issued in reverse order.

J. NEUSNER (TRANS.), *The Tosefta Translated from the Hebrew. Second Division: Moed (The Order of Appointed Times); Fourth Division: Neziqin (The Order of Damages)* (New York: Ktav, 1981, \$35 each) xx and 348 pp.; xxv and 374 pp. Indexed. LCN: 77-4277. ISBN: 0-87068-691-7 (vol. 2), 0-87068-692-5 (vol. 4).

The two volumes described here complete Neusner's work on the translation of the Tosefta. The three previously published volumes were noticed in NTA 22, p. 236; 23, p. 369; and 24, p. 211. The translation of the First Division is being undertaken by Neusner's students and will be published soon. These translations, which are based on the editions of the Tosefta by M. S. Zuckerman (1881) and S. Lieberman (1962), seek to reflect the word order and syntax of the Hebrew text. Particular care has been given to clarify the formulary, formal, and redactional traits of the Tosefta. Each volume contains a preface. Neusner is professor of religious studies

and the Ungerleider Distinguished Scholar of Judaic Studies at Brown University in Providence, RI.

L. PAINCHAUD (ED.), *Le Deuxième Traité du Grand Seth* (NH VII, 2). *Texte établi et présenté*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 6 (Quebec: Les Presses de l'Université Laval, 1982, paper \$15) xiii and 164 pp. Bibliography. Indexed. ISBN: 2-7637-6952-7.

After a 21-page introduction to *Second Treatise of the Great Seth*, this volume presents on facing pages the Coptic text and a French translation, along with a 70-page commentary and indexes of Greek words, proper names, and Coptic words. The following general outline is adopted: prologue (49:10–50:1), the nature and origin of the Savior and of the saved (50:1–24), the origin and mode of the incarnation of the Savior and of the saved (50:25–55:8), the lot of the Savior and of the incarnate souls (55:9–65:33), eschatology (65:33–69:19), and epilogue and colophon (69:20–70:12). Painchaud describes the treatise as a Christian-gnostic work composed in Alexandria in the first half of the 3rd century A.D. and reflecting a real conflict between two opposing conceptions of Christianity.

A. PELLETIER (ED.), *Flavius Josèphe. Guerre des Juifs. Tome III, Livres IV et V*, Collection des Universités de France (Paris: "Les Belles Lettres," 1982) 269 pp., 6 plates. Bibliographies. ISBN: 2-251-00182-4.

This volume presents on facing pages a new French translation and the Greek text of books 4 and 5 in Josephus' *Jewish War*. Textual variants and a few explanatory notes are given at the foot of the pages. Also included are a three-page introduction, eight appendixes, sixty-one pages of complementary notes, a list of errors in the preceding volume [see *NTA* 26, p. 105], and six illustrations.

R. POLZIN AND E. ROTHMAN (EDS.), *The Biblical Mosaic. Changing Perspectives*, Semeia Studies (Philadelphia: Fortress, 1982, paper \$9.95; Chico, CA: Scholars Press) xii and 236 pp. Bibliography. LCN: 81-67307. ISBN: 0-8006-1510-7.

Prepared for a conference held at Carleton University in Ottawa in 1977, the twelve articles in this volume explore various aspects of the relation between biblical scholarship and literary criticism. The articles most relevant to the world of the NT are by L. H. Silberman on the rhetoric of midrash; J. Heinemann on the homily on Jeremiah and the fall of Jerusalem in *Pesiqta Rabati*, pisqa 26; R. Goldenberg on talmudic interpretations of Jeremiah 28 and 1 Kings 22 with reference to the problem of false prophecy; A. J. Saldarini on the interpretation of the Aqedah (Genesis 22) in rabbinic literature (with a response by D. Ben-Amos); and J. D. Crossan on perspectives and methods in contemporary biblical criticism.

B. REICKE, *Neutestamentliche Zeitgeschichte. Die biblische Welt von 500 v. Chr. bis 100 n. Chr.* (3rd rev. ed.; Berlin—New York: de Gruyter, 1982, DM 48 or \$24) x and 344 pp., 5 maps. Bibliography. Indexed. ISBN: 3-11-008662-X.

The first edition of this history of NT times was described in *NTA* 9, p. 292. A revised German edition appeared in 1968; its English translation was noticed in *NTA* 13, p. 286. The third edition incorporates some clarifications of language and content, a new section on Hellenistic philosophy, a revised note on the date of the conquest of Masada in light of new evidence, supplementary observations about Paul's life, and sporadic bibliographic updating.

C. ROWLAND, *The Open Heaven. A Study of Apocalyptic in Judaism and Early Christianity* (New York: Crossroad, 1982, \$27.50) xiii and 562 pp. Bibliography. Indexed. LCN: 82-7409. ISBN: 0-8245-0455-0.

Rowland, dean of Jesus College at Cambridge University (UK), seeks to give due emphasis to the apocalyptists' concern with the divine mysteries and to investigate how far this type of religious outlook made an impact on Jewish and Christian religion around the beginning of the Christian era. He considers the nature of apocalyptic (knowledge of the divine mysteries through revelation, apocalyptic and eschatology, apocalypse and apocalyptic), the content of the heavenly mysteries (what is above and below, what has happened and is still to come), the

origins of apocalyptic and the dates of the apocalypses, the esoteric tradition in early rabbinic Judaism (Yohanan ben Zakkai, Aqiba), and apocalyptic in early Christianity (reports of visions, the book of Revelation). Rowland's study had its origin in his doctoral dissertation, which was directed by E. Bammel and presented to Cambridge University.

P. SACCHI ET AL., *Apocrifi dell'Antico Testamento*, Classici delle religioni 38 (Turin: Unione Tipografico-Editrice Torinese, 1981, 50,000 L) 1,008 pp., 4 plates. Bibliographies. Indexed. ISBN: 88-02-03581-4.

After a general introduction to the OT Apocrypha and a general bibliography, this volume presents introductions, bibliographies, Italian translations, and notes for *Ahiqar*, *3 Ezra*, *Jubilees*, *1 Enoch*, the Aramaic fragments of *1 Enoch*, and *Testaments of the Twelve Patriarchs*. The various parts of the volume were prepared by P. Sacchi, F. Franco, L. Fusella, A. Loprieno, F. Pennacchietti, and L. Rosso Ubigli.

A. J. SALDARINI, *Scholastic Rabbinism. A Literary Study of the Fathers According to Rabbi Nathan*, Brown Judaic Studies 14 (Chico, CA: Scholars Press, 1982, paper \$12) x and 161 pp. Bibliography. LCN: 81-13564. ISBN: 0-89130-523-8.

This literary analysis of *m. 'Abot* and versions A and B of *'Abot de Rabbi Nathan* focuses on their content, order, structure, themes, and emphases. After an examination of *m. 'Abot*, the author studies the literary structure and themes of four major sections in *'Abot de Rabbi Nathan*: the chain of tradition (ARNA 1-13; ARNB 1-27), Yohanan ben Zakkai and his disciples (ARNA 14-18; ARNB 28-31), the early sages (ARNA 19-30; ARNB 32-35), and the enumeration sayings (ARNA 31-41; ARNB 36-48). Saldarini, author of *The Fathers According to Rabbi Nathan (Abot de Rabbi Nathan) Version B* (1975), argues that the three works began to take shape in a Palestinian rabbinic school in the first half of the 2nd century A.D., and achieved substantially the form they now have at the end of that century.

G. SCHLICHTING, *Ein jüdisches Leben Jesu. Die verschollene Toledot-Jeschu-Fassung Tam û-mû'ād. Einleitung, Text, Übersetzung, Kommentar, Motivsynopse, Bibliographie*, Wissenschaftliche Untersuchungen zum Neuen Testament 24 (Tübingen: Mohr-Siebeck, 1982, DM 198) xvi and 292 pp. Bibliography. Indexed. ISBN: 3-16-143622-5.

Schlichting's fifty-page introduction treats research on ancient Jewish lives of Jesus (the so-called *Toledoth Jeshu*), the *Tam ûmû'ād*, the language of that document, and its setting in life, theological content, composition, and literary and theological achievement. The main part of the volume presents on facing pages the Hebrew text of *Tam ûmû'ād* and a German translation according to this general outline: Jesus' shameful origin (3:7-8:35), disclosure of Jesus' origin (8:36-12:38), Jesus' activity as a magician and seducer of the people (12:39-18:19), Jesus' shameful end (18:19-26:25), and the stories about the apostles (26:26-31:20). Also included are forty pages of notes on the text and a 38-page synopsis of motifs in the various *Toledoth Jeshu*.

J. SELL, *The Knowledge of the Truth—Two Doctrines. The Book of Thomas the Contender (CG II,7) and the False Teachers in the Pastoral Epistles*, European University Studies Series 23: Theology 194 (Frankfurt/M.—Bern: P. Lang, 1982, paper 27 Sw. fr.) vii and 108 pp. Bibliography. ISBN: 3-8204-7224-X.

The five major chapters in this investigation of the expression "the knowledge of the truth" in the Nag Hammadi *Book of Thomas the Contender* and in the Pastorals discuss the formal definition of the phrase, its content, possible historical parallels in Greek texts, possible parallels in the Nag Hammadi texts, and the doctrine of *Book of Thomas the Contender* and the "false teachings." Sell argues that the ideology of the group responsible for section A in *Book of Thomas the Contender* resembled the teachings attacked as false in the Pastorals, and that the gnostic use of the expression as a technical term for "being Christian" was a heterodox application of the orthodox usage. He also suggests that the configuration of ideas in section A of *Book of Thomas the Contender* was the ideological descendant of the teachings opposed in the Pastorals.

G. STEMBERGER, *Der Talmud. Einführung—Texte—Erläuterungen* (Munich: C. H. Beck, 1982, DM 45) 324 pp. Indexed. ISBN: 3-406-08354-4.

The first part of this introduction to the Talmud explains its origin, nature, and content: the historical setting, the rabbis, the educational system, the oral tradition, the Mishnah, the Tosefta, the Palestinian Talmud, the Babylonian Talmud, and the logic of the rabbis. The second part presents German translations (with notes and comments) of *m. 'Abot* 1:1–2:8, seven halakic texts, thirteen haggadic texts, and *b. Yebam.* 61b–64a. The third part sketches the Babylonian Talmud's rise to a position of authority, its place in Christian polemics, and study of it from the late Middle Ages to the present. Stemberger, professor of Jewish studies at the University of Vienna, recently revised H. L. Strack's *Einleitung in Talmud und Midrasch* (1982).

A. TERIAN, *Philonis Alexandrini De animalibus: The Armenian Text with an Introduction, Translation, and Commentary*, Studies in Hellenistic Judaism, Supplements to *Studia Philonica* 1 (Chico, CA: Scholars Press, 1981, \$16.50) xii and 331 pp. Bibliography. Indexed. LCN: 81-836. ISBN: 0-89130-472-X.

Philo's treatise *De animalibus* is extant only in an Armenian version. This volume provides a 63-page introduction to the Armenian translation of Philo's works and to *De animalibus*, the first English translation of the treatise (with textual and translation notes below), and a 99-page commentary. The three appendixes present the Armenian text along with J. B. Aucher's Latin translation, four Greek fragments of *De animalibus*, and a list of parallels between Philo's *De animalibus* and Plato's *Phaedrus*. A bibliography and seven indexes conclude the volume.

J. A. THOMPSON, *The Bible and Archaeology* (3rd rev. ed.; Grand Rapids: Eerdmans, 1982, \$17.95) xxi and 474 pp., 162 illus., 9 maps. Bibliography. Indexed. LCN: 62-11246. ISBN: 0-8028-3268-7.

The further revision of a book published first in 1962 [NTA 7, p. 152] and then in revised form in 1972 [NTA 18, p. 262]. For this third edition the author has revised nearly every chapter to incorporate recent findings, and has added a chapter on the cities of Judah and Israel in the days of the OT kings. The illustrations have also been revised.

R. A. WILD, *Water in the Cultic Worship of Isis and Sarapis*, Études préliminaires aux religions orientales dans l'empire romain 87 (Leiden: Brill, 1981, 128 gld. or \$59) xxx and 307 pp., 30 plates, 32 figs., folding map. Bibliography. Indexed. ISBN: 90-04-06331-5.

Prepared as a doctoral dissertation under the direction of H. Koester and presented to Harvard University, this study of the use of water in the rituals of the Isis-Sarapis cult aims to (1) determine what the participants in the cult did with water in their rituals and how they understood such practices, and (2) see what light these data might shed on the overall development of Isis-Sarapis worship. After an overview of the evidence, Wild discusses the Nile water-crypts and other types of fixed Nile water-containers. Then he approaches the question "Why Nile water?" in light of evidence from the crypts, from outside the cult, and from the Osiris cult. Finally, he considers ablution facilities and rituals, and the "Egyptianizing" of the cult of the Egyptian gods. The appendixes survey the sites and discuss other types of crypts associated with the cult, and a map indicates the locations of the known Isis-Sarapis sanctuaries. Wild observes that devotees of Isis and Sarapis valued Nile water as a sign of the prosperity, fertility, and familial well-being offered them in this life by their gods. The book is distributed in the USA by Humanities Press, Atlantic Highlands, NJ 07716.

C. ZINTZEN (ED.), *Der Mittelplatonismus*, Wege der Forschung 70 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981, DM 123) xxv and 544 pp. Bibliography. Indexed. ISBN: 3-534-05205-6.

Intended as a supplement to C. Zintzen (ed.), *Die Philosophie des Neuplatonismus* (1977), this volume first presents three articles on Alexandrian Platonism in the 1st century B.C.: J. M. Dillon on Eudorus and the beginnings of Middle Platonism, P. Boyancé on Philo studies, and W. Theiler on Philo and the hellenized *Timaeus*. Then there are articles on individual Middle

Platonist philosophers: Gaius (K. Praechter), Albinus (H. Cherniss, J. H. Loenen, H. A. Wolfson, J. M. Whittaker, R. M. Jones, A. N. M. Rich, J. M. Rist), Apuleius (C. Moreschini, R. Mortley, G. Barra), and the anonymous commentator on Plato's *Theaetetus* (K. Praechter). The next four articles concern Platonism and early Christianity: C. Andresen on Justin and Middle Platonism, N. Hyldahl on Justin and Greek philosophy, J. C. M. van Winden on Christianity and philosophy, and J. H. Waszink on the influence of Platonism in early Christianity. The remaining articles treat the forerunners of Plotinus: H.-C. Puech on Numenius of Apameia and the Eastern theologians of the 2nd century A.D., and E. R. Dodds on Numenius and Ammonius Saccas. All nineteen articles were previously published and appear here in German. Zintzen has provided a 17-page introduction.

ADDITIONAL BOOKS RECEIVED

J. A. BLACK, *The Old Testament. God's Word to His People* (Notre Dame, IN: Ave Maria Press, 1982, paper) 157 pp. Illustrated. LCN: 82-70087. ISBN: 0-87793-248-4. [Accompanied with *Teacher's Manual*, 79 pp. Bibliographies. ISBN: 0-87793-249-2.]

J. A. BLAIR, *The Epistles of John. Devotional Studies on Living Confidently* (Neptune, NJ: Loizeaux Brothers, 1982, paper \$4.95) 238 pp. LCN: 82-15196. ISBN: 0-87213-028-2.

H. CONN, *Four Trojan Horses of Humanism* (rev. ed.; Milford, MI: Mott Media, 1982, paper \$5.95) iv and 143 pp. Bibliography. ISBN: 0-88062-009-9.

E. C. DAVIS, *Forever, Amen* (Nashville, TN: Broadman, 1982, \$3.25) 126 pp. LCN: 81-67199. ISBN: 0-8054-1953-5.

J. H. ELLENS, *God's Grace and Human Health* (Nashville, TN: Abingdon, 1982, paper) 156 pp., 10 figs. Bibliography. Indexed. LCN: 82-3931. ISBN: 0-687-15326-3.

D. H. GARRISON, *Good Lessons from Bad Examples* (Nashville, TN: Broadman, 1982, \$3.25) 124 pp. LCN: 81-68363. ISBN: 0-8054-5186-2.

N. L. GEISLER, WITH A. F. BROOKE AND M. J. KEOUGH, *The Creator in the Courtroom: "Scopes II." The 1981 Arkansas Creation-Evolution Trial* (Milford, MI: Mott Media, 1982, paper \$5.95) x and 242 pp. ISBN: 0-88062-020-X.

L. GOLDBERG, *Turbulence over the Middle East. Israel and the Nations in Confrontation and the Coming Kingdom of Peace on Earth* (Neptune, NJ: Loizeaux Brothers, 1982, paper \$7.95) 299 pp. Illustrated. Bibliography. Indexed. LCN: 82-15251. ISBN: 0-87213-240-4.

M. GOLDBERG, *Theology and Narrative: A Critical Introduction* (Nashville, TN: Abingdon, 1981, paper \$10.95) 288 pp. LCN: 82-4050. ISBN: 0-687-41503-9.

J. H. HAINES, *Committed Locally—Living Globally, Into Our Third Century* (Nashville, TN: Abingdon, 1982, paper) 95 pp. LCN: 82-4079. ISBN: 0-687-09149-7.

The Hymns and Ballads of Fred Pratt Green, ed. B. Braley (Carol Stream, IL: Hope Publishing Co., 1982; London: Stainer & Bell) xvii and 268 pp. Bibliography. Indexed. LCN: 82-081538. ISBN: 0-85249-612-5.

W. KALINER, *Katechese und Vermittlungstheologie im Reformationszeitalter. Johann VIII., Bischof von Meissen, und seine "Christliche Lehre,"* Erfurter Theologischer Studien 46 (Leipzig: St. Benno-Verlag, 1981, paper M 21) xxii and 185 pp., 15 plates.

C. KANICHAJ, *R. G. Collingwood's Philosophy of History*, Pontifical Institute Publications 36 (Alwaye, India: Pontifical Institute of Theology and Philosophy, n.d., paper Rs 15) xi and 141 pp. Bibliography.

F. MONTAGNINI, *Il libro di Isaia. Parte prima (capp. 1-39)*, Studi biblici 58 (2nd ed.; Brescia: Paideia, 1982, paper 9,000 L) 259 pp. Indexed.

T. PALLIPURATHKUNNEL, *A Double Regime in the Malabar Church (1663-1716)* (Alwaye, India: Pontifical Institute of Theology and Philosophy, 1982, paper) ix and 183 pp. Bibliography. Indexed.

Revista de la Universidad Católica de La Plata, vol. 2, no. 8 (April-June 1981).

F. SCHAEFFER, *A Time for Anger. The Myth of Neutrality* (Westchester, IL: Crossway Books, 1982, paper \$5.95) 206 pp. Bibliography. LCN: 82-71981. ISBN: 0-89107-263-2.

L. E. SCHALLER, *The Small Church Is Different!* (Nashville, TN: Abingdon, 1982, paper) 192 pp. LCN: 82-1830. ISBN: 0-687-38717-5.

J. R. SYDNOR, *Hymns and Their Uses. A Guide to Improved Congregational Singing* (Carol Stream, IL: Agape, 1982, paper) viii and 152 pp., 3 figs. Bibliographies. Indexed. LCN: 81-71795. ISBN: 0-916642-18-6.

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